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USD JUL 3 1975 GENERAL

63rd year, No. 27
Thursday,
July 3, 1975

Southern Cross

Published by the Diocese of San Diego, California; serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.

July the Fourth, U.S.A.

Year of the Lord 1975

They say they are wise, but they are fools; instead of worshiping the immortal God, they worship images made to look like mortal man or birds or animals or reptiles.

Because men are such fools, God has given them over to do the filthy things their hearts desire, and they do shameful things with each other.

They exchange the truth about God for a lie; they worship and serve what God has created instead of the Creator himself, who is to be praised forever.

Because men do this, God has given them over to shameful passions. Even the women pervert the natural use of their sex by unnatural acts. In the same way the men give up natural sexual relations with women and burn with passion for each other. Men do shameful things with each other, and as a result they themselves are punished as they deserve for their wrongdoing.

Because men refuse to keep in mind the true knowledge about God, he has given them over to corrupted minds, so that they do the things they should not.

They are filled with all kinds of wickedness, evil, greed, and vice; they are full of jealousy, murder, fighting, deceit, and malice.

They gossip, and speak evil of one another; they are hateful to God, insolent, proud, and boastful; they think of more ways to do evil; they disobey their parents; they are immoral and do not keep their promises, and they show no kindness or pity to others.

They know that God's law says that people who live this way deserve death. Yet not only do they continue to do these very things, but they also approve of others who do them.

God will reward every person according to what he has done. Some men keep on doing good, and seek glory, honor and immortal life; to them God will give eternal life.

Other men are selfish and reject what is right, to follow what is wrong; on them God will pour his wrath and anger.

But God will give glory, honor and peace to all who do what is good.

Paul to the people of Rome,
Year of the Lord 57

Around the diocese

Bishop Leo T. Maher

Thursday, July 10, noon, San Diego, diocesan office, bicentennial luncheon.

Friday, July 11, 5:30 p.m., San Diego, Sacred Heart church (Ocean Beach), ordination of Giles Schmitt to permanent diaconate.

Saturday, July 12, 10 a.m., San Diego, St. Catherine Laboure church, ordination of Richard Rondeau to permanent diaconate, ordination of Daniel Rondeau to transitional diaconate.

Sunday, July 13, 11 a.m., Jamul, St. Pius X church, ordination of William Clarke to permanent diaconate.

Sunday, July 13, 3 p.m., El Cajon, St. Madeleine Sophie's Training Center, Mass and confirmation.

Sunday, July 13, 7 p.m., San Diego, Mission San Diego de Alcala, patron's dinner.

Clergy appointments effective July 1:

Father Ruben Chuela, associate pastor, Our Lady of Guadalupe church, Calexico.

Father Paul Dion, MS, associate pastor, Holy Trinity church, El Cajon.

Father Louis Salca, associate pastor, St. Therese of the Child Jesus church, San Diego.

Father Daniel Polizzo, Newman chaplain, St. Thomas More Chapel, San Diego State University.

Father Richard Duncanson
Secretary

* * * *

Catholic Singles club, San Diego, dance and social, Sunday, July 6, 7:30 p.m., Cafe Del Rey Moro, Balboa Park. Details: 280-1354.

Dr. Nicholas A. Zubyk, Mercy Hospital, San Diego, named outstanding intern of the year at hospital's annual intern-resident dinner last month.

Joaquin Reis, Borrego Springs, invested into Sovereign Military Order of Malta as a Knight of Magistral Grace in a recent ceremony in San Francisco.

"The Imperfect Christian," talk by Father Benjamin Moran, OP, Wednesday, July 9, 7:30 p.m., St. Agnes parish hall, San Diego; first of "Peninsula Summer Series" on Christ-centered living.

Blessed Sacrament, San Diego, religious summer program for ages 4 through junior high, Monday-Friday, July 21-25, 2:30-5:30 p.m. Theme: "Tell Me More Stories of Jesus."

Our Lady of Angels, San Diego, fashion show, luncheon and card party, Saturday, July 12, 11 a.m., parish hall. Sponsored by altar and rosary society. Reservations: 239-2770, 232-0320.

Court Mystical Rose, CDA, Riverside, seventh annual patriotic Mass, Sunday, July 6, 11 a.m., Church of the Resurrection, Fontana. Champagne brunch follows. Details: 689-7549.

St. Patrick's, San Diego, mission society's annual missions benefit luncheon, card party, mart; noon, Saturday, July 12, parish hall. Reservations: 295-5621, 281-6542.

Mr. and Mrs. S. Falck Nielsen, National Conference of Christians and Jews, San Diego, traveled to Israel recently for a two-week intercultural seminar on Christian-Jewish-Moslem relations.

San Diego Serra Club, first Saturday Mass, July 5 at St. Francis seminary oratory, preceded by Rosary, 7:45 a.m.

Dr. Donald Peterson, USD chemistry professor, conducting a research project at National Center for Resource Recovery, Washington, D.C., to recover usable glass from solid waste.

Sacred Heart, Ocean Beach, fun-and-faith week, 10 a.m.-noon Aug. 11-15, grades 1-6. Adult, teen volunteers still needed. Details: 222-9304, 224-8980.

Father Peter Covas, CSSp, pastor of St. Catherine's, Riverside, recipient of Papal Order of the Holy Sepulchre, on the recommendation of Bishop Leo T. Maher.

Fatima-Padre Pio prayer group, holy hour and Mass, Father Umberto Zanetti, celebrant, Friday, July 4, 7:30 p.m., St. Mary Magdalene, San Diego. Details: 276-3693.

St. John's, Encinitas, parish festival, noon-10 p.m., Aug. 2; noon-8 p.m. Aug. 3. Dancing, booths, games, refreshments, barbeque beef dinner.

Knights of Columbus, Council 4958, San Diego, second annual "Day at the Padres," Sunday, July 20, San Diego Stadium. Tailgate party, doubleheader.

South Bay Deanery, DCCW, luncheon and meeting, Monday, July 14, 10:30 a.m., St. Charles recreation hall, Imperial Beach. Details, reservations: 477-7303.

St. Madeleine Sophie's Training Center for the Retarded, El Cajon, Mass and confirmation, Sunday, July 13, 3 p.m. at the center. Register before July 7: 442-1919.

San Diego city jail, chaplain's request for men's shoes, so that prisoners may appear properly dressed in court. Details: 281-8006.

Our Lady of the Sacred Heart, San Diego, "The Book of Genesis," eight-week course taught by Rev. Mr. Rick Faulk, Monday, June 30, 7:30 p.m., repeated Tuesday, July 1, 12:30 p.m.

Our Lady of Grace, El Cajon, luau, Wednesday, July 16, parish hall. Entertainment, pit barbecue. Details, tickets: 469-0952.

Day of Reconciliation and Renewal, sponsored by Italian Catholic Federation, Sunday, July 13, 10 a.m.-4 p.m., St. Didacus school auditorium. Details, reservations: 298-3249.

St. Mary Magdalene, San Diego, Mass with Blue Army of Our Lady of Fatima, Saturday, July 5, 8 a.m. Father Frank Helmlinger celebrant. Details: 276-3693.

Fatima-Padre Pio prayer group, holy hour and Mass, Friday, July 13, 7:30 p.m., St. Mary Magdalene, San Diego. Details: 276-3693.

St. Joseph Cathedral, Senior CYO, San Diego, "grand-slam reunion," Saturday, July 12, Msgr. O'Leary Hall. Details: 465-8670, 282-0078.

Healing Through Mental Prayer Workshop, St. Augustine High School, 9 a.m.-5 p.m., Saturdays, June 28-July 26, conducted by Father Jerry Bevilacqua, OSA, and Sister Betty Igo. Donations: $3 per class. Details: 282-2184.

Desert Valley Singles, steak and potluck dinner, Sunday, July 6, 4 p.m., 7851 Shawnee Terrace, Yucca. Details: 365-5428.



BREAK IN EGG—A University of Delaware student prepares to enter a large egg in the campus Newman Center. The 10-foot-high structure was built by the center's chaplain, Father Michael Szutter, to provide a relaxing environment—complete with music and a slide show—for students who needed a break from studies for final exams,—NC photo



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IMPORTANT ANNOUNCEMENTS*

Parishes and church organizations in San Diego County are invited to publicize, free of charge, fund raising events, bazaars, dinners and other sponsored happenings in these advertising columns. Announcements accepted on a first-come, first-served basis. For reservations, please phone 298-7713.

*** Space for public service announcements is paid for by the funeral homes listed below.**

DAY OF RECONCILIATION AND RENEWAL
Sponsored by Italian Catholic Federation
Sunday July 13 10-4 St. Didacus School Auditorium
4630 34th Street
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Progress 'painfully slow' as diocese labors to aid refugees

Southern Cross Reporter

Efforts to resettle Vietnamese refugees in this diocese are paying off, but the results are still "agonizingly slow", according to Bert Donaldson, resettlement director for Catholic Community Services (CCS).

"This is largely because we don't have enough sponsors, and because of the red tape involved in getting refugee security clearances through government agencies," Donaldson said.

THE CCS OFFICE has set a goal of placing one refugee family with each parish in the diocese, Donaldson said. "So far two parishes have refugee families, 11 others have been approved and are waiting for families and five are pending."

As of July 1 the diocese had received 425 sponsorship offers. Of those applications 220 have been approved or are still being considered and 27 sponsors have received families totalling 100 people, according to CCS records.

Mission San Luis Rey, near Oceanside, and St. Columba, San Diego, have received refugee families and are in the process of establishing them in their new country.

OTHER PARISHES awaiting arrival of families include Mary Star of the Sea, La Jolla; St. Catherine of Alexandria, Riverside; St. Gabriel's, Poway; Immaculate Heart of Mary, Ramona; and St. Pius X, Chula Vista.

San Diego parishes include Our Mother of Confidence, St. Didacus, St. Patrick's, The Immaculata, Holy Family and St. Vincent de Paul.

The diocese is sponsoring one seminarian, Nguyen Ngoc Chuan, who will continue his studies this fall at St. Francis Seminary.

SISTER EVELYN JOSEPH of the diocesan Missions Office is working to resettle six Vietnamese sisters with her community, the Sisters of St. Joseph of Carondolet, in Los Angeles.

For more sponsorship information, call the resettlement offices in San Diego, 233-6129; Riverside, 686-7112; or San Bernardino, 885-3838.



PARENTS JOIN IN PROCESSION—Rev. Mr. Michael McKay is flanked by his father and mother as they process in front of Bishop Leo T. Maher out St. Therese of the Child Jesus church, San Diego, following his ordination as transitional deacon. Dr. and Mrs. Joseph McKay and three of their eight children traveled from Oakbrook, Ill., for the ceremony. Rev. Mr. McKay will serve at St. Therese until mid-September when he returns to North American University in Rome to complete his studies for the priesthood for the San Diego diocese.—SC photo



FRIEND OF REFUGEES—A familiar figure among the Catholic refugees from Vietnam now in Camp Pendleton is Father James J. Devlin, SJ, who has been released by his society to work among the displaced persons as a special apostolate. In 1970 Father Devlin went to Vietnam to take care of those fleeing from the war there, particularly those in need of medical attention. "I saw them dying, and realized they needed me more than ever," he said. He was airlifted from Saigon the day before it fell. Now he wants to stay for as long as possible with those who need his help in the tented camps of the U.S. Marine base where they await sponsorship.—SC photo

11 married men aspire to Holy Orders in candidacy ceremony

Southern Cross Reporter

The feast of Sts. Peter and Paul was marked last week as 11 men were called as candidates for the permanent diaconate.

Bishop Leo T. Maher, in his instruction to the candidates, said, "The call from the Lord must be discerned and understood in the daily signs that reveal God's will to the prudent."

THE 11 MEN, whose wives and families watched from the pews of the Immaculata chapel on the University of San Diego campus, presented themselves before the bishop to affirm their "public manifestation" to "bind themselves to the service of God and man."

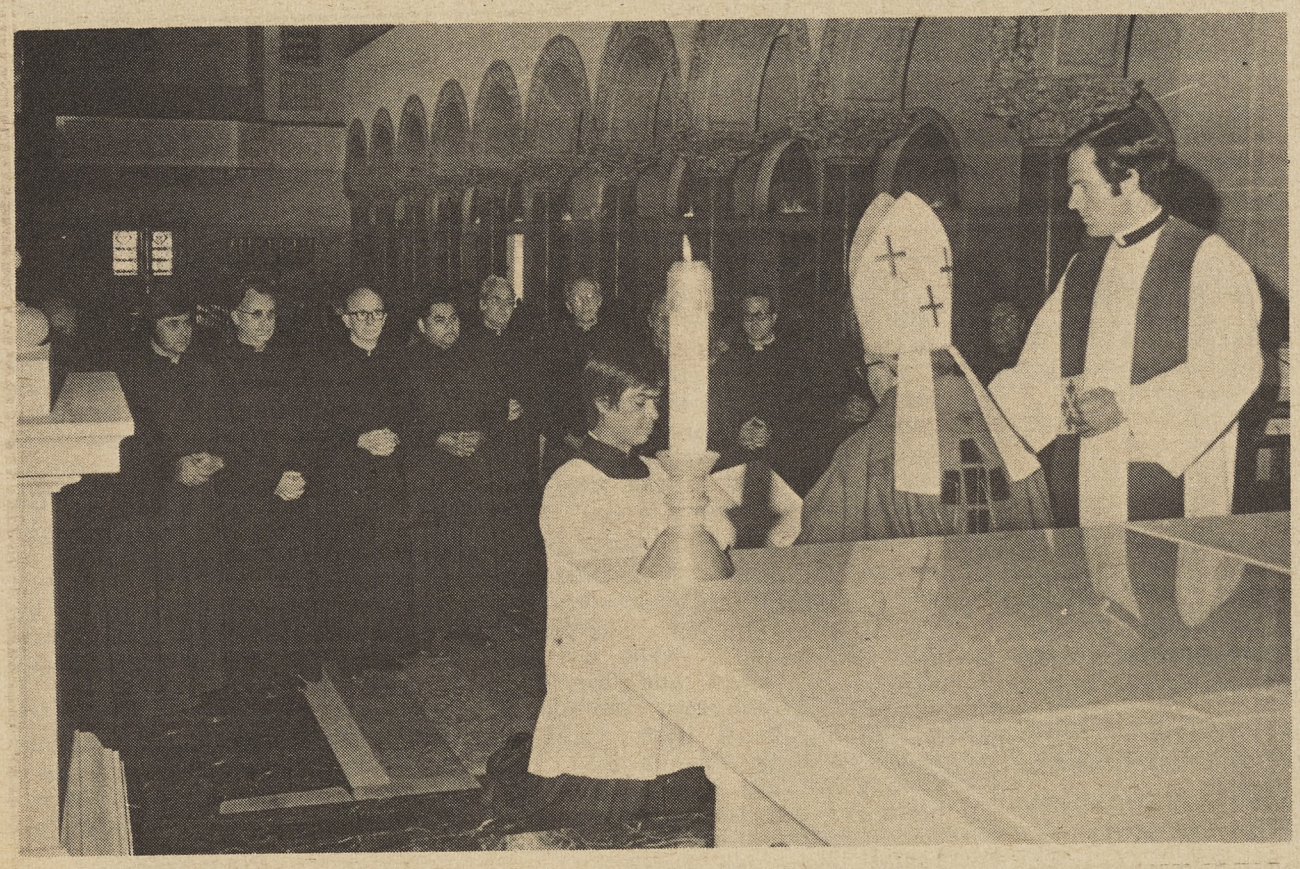
Representing the wide distribution of parishes in this diocese, the men are:

Raymond Basoco, Rialto; Jack Costello, Chula Vista; James Dale, Riverside; Thomas Dougherty, San Diego; Russell Freeman, Fontana; John Geis, Bonita; Pat Kermott, Banning; Niles McIntyre, Encinitas; William Nevins, La Mesa; Daniel Parra, Chula Vista, and Gordon Shockley, San Diego.

PASTORS AND priests from some of their parishes concelebrated the Mass with the bishop, attended by several of the permanent deacons already ordained in the diocesan program.

The men called to candidacy have completed the first year in their three-year training program, and will in subsequent years be raised to acolyte and lector before ordination as deacons.

Their professional and technical qualifications range from a dentist to a U.S. Marine Corps officer who retired two days before the ceremony; from a printer to a legal adviser.



TOWARDS HOLY ORDERS—The 11 married men who were called by Bishop Leo T. Maher as candidates for the permanent diaconate stand before him in the sanctuary of the Immaculata, as he reads the official instruction. The 11 have at least two more years before ordination in the diocesan permanent deacon program. The bishop's secretary, Father Richard Duncanson, is at right. The men, from left, are: Gordon Shockley, John Geis, Pat Kermot, Niles McIntyre, Daniel Parra, William Nevins, Russell Freeman, Thomas Dougherty, James Dale, Jack Costello and Raymond Basoco.—SC photo

Chula Vista Catholics plan 'thank you' dinner for Msgr. McGinley

CHULA VISTA—It will be a day for memories, joy and not a little sadness as people of St. Pius X parish here gather Sunday, July 13, to honor Msgr. James McGinley who has served them for the last 20 years.

Officially retiring this week, Msgr. McGinley founded the South Bay church in 1955. He has served as pastor ever since. In gratitude for his service, parishioners plan a dinner and social hour at Vacation Village beginning at 7:30 p.m., July 13.

AMONG HIS many well-wishers will be representatives of Knights of Columbus councils throughout the diocese. Msgr. McGinley first joined the Knights 30 years ago in Descanso and has served as diocesan chaplain for 20 years.

Msgr. McGinley will live at St. Pius rectory and hopes to continue as diocesan KC chaplain and chaplain of the Balboa Assembly of the Fourth Degree Knights.

"Right now," he said, "I am showing the new pastor, Father Donald Kulleck, the ropes. Then it is all his show. After all these years it will be great to tell people, 'The pastor is right down the hall.' "

Friends of Msgr. McGinley wishing to attend the reception may phone 427-0650 or 426-0721 for reservations.



HEMET JUBILEE—Holy Ghost Father Charles J. Coffey, a missionary in Mexico, will celebrate the 25th anniversary of his priesthood at 11:30 a.m., Sunday, July 6, at Our Lady of the Valley church, Hemet. He served there as associate pastor for four years. Following the Mass of Thanksgiving, the parish San Carlos Mission Society, named in his honor, will host a reception in the parish hall beginning at 2 p.m.

A time to keep
by Michael Newman

Is God Our Mother, too?

We always talk about God as "Our Father", which, after all is the way Jesus Christ taught us to pray. The words may differ somewhat, depending on which evangelist you are reading, but the prayer remains substantially the same. Certainly it is "Our Father" and not "Our Mother."

But according to Father Robert Kress, we can have a feminine God and "God our Mother is valuable not only for what it tells us about God, but also about ourselves." The priest is associate professor of philosophy and religion at the University of Evansville, Ind., and recently promoted his ideas in the **St. Anthony Messenger.**

Father Kress holds that we can call God our Mother for precisely the same reasons we call him our Father. He says it was a faulty biology of early Christians and Jews which saw the male as the only active element in procreation, and that the female only acted as an incubator. There was also the social structure of the patriarchal society which reduced women to inferior roles far different from the Almighty.

And, quoting Genesis 1:27 and Isaiah 46:3, he feels, supports his theory of a female God. Take your choice.

Getting together for Easter

When visiting the Middle East last April, we found that Easter had already happened for the Catholics in Jerusalem, but the Orthodox Churches were still in Lent. This was particularly noticeable in the Church of the Holy Sepulcher where Orthodox and Catholic worship almost alongside one another. March 30 had been our Easter, while for the Orthodox it was May 4. In Jordan, however, the Catholics joined the Orthodox in the observance at the later day, by special permission from Rome.

However, it does not look as though this agreement will spread yet to Israel in spite of discussions between the heads of Churches in Jerusalem. The suggestion has been made that if the Catholics move their Easter to join the Orthodox, the Orthodox will, in return, move their Christmas to join others on Dec. 25, instead of the present Jan. 6.

Of such unfortunate differences are the wounds of the past unhealed—even between Christians.

Getting out

Many a priest longs for the day when he can stop worrying about the materialities which make the life of a pastor a constant concern for money and supplies. In Fort Lee, N.J., Msgr. Eugene Reilly has just resigned as pastor to become associate in his own parish. He has been pastor for seven years, will be 64 in October, and looks forward to looking after people instead of property. "If there's a hole in the roof, see the (new) pastor," he said. "If there's a hole in your head, see me."

Keep it clean

The article by Deacon Steve Landregan on pluralism in the "Insights" section this week came to us with the text reading: "In those days, as the number of disciples grew, the ones who spoke Greek complained that their **windows** were being neglected..."

TM claims crime drops

There has been a resurgence of interest in Transcendental Meditation recently and courses are promoted at $125 a time. The Maharishi Mahesh Yogi, who is the founder, has been making TV appearances with some of his disciples, which include Merv Griffin. It is a reminder of the days when the Beatles were much publicized TM followers.

The TM people claim that in cities where one per cent of the population practices TM the crime rate drops by more than 8 per cent. In a recent survey they conducted in 24 cities, the crime rate in 12 TM cities went down while the 12 control cities found a crime increase of more than 7 per cent.

Somehow it's a pity that we cannot show in surveys whether the percentage of Catholic or Christian population of a city affects crime statistics.

I note that Father Leo McAllister, pastor of Immaculate Conception church, Sacramento, and chaplain to the Legislative Assembly, is a meditator. His testimony runs: "I quit smoking and lost 15 pounds. Whether it's meditation or not, I don't know."

At the rate of recruitment to the ranks of meditators in San Diego, that city should soon reach the one per cent stage of TMers, so perhaps we can look forward to a change in the crime statistics. It will be interesting to watch.

Rural permanent deacons

With the ordination of our married permanent deacons proceeding well—six this year making a total of 15—we find ourselves fortunate when compared to rural areas which want deacons but have no way of training them.

Now a Rural Extension Program has been set up by the U.S. bishops and faculty teams are being built to serve training programs in rural areas. Nearly 100 theologians from across the country have already agreed to serve on these regional teams.

In this diocese and in the Los Angeles archdiocese, some men have to travel great distances to attend the lectures and workshops. We have two main centers—San Diego and San Bernardino. But in Los Angeles one man traveled all the way from Santa Barbara twice a week to L.A. for lectures.

Man of holiness

Cardinal Luigi Raimondi, who died recently of a heart attack at the age of 62, was fairly well known in this diocese and in Mexico. He was the principal representative of the Pope at the installation of Bishop Maher in St. Joseph's Cathedral in 1969, and was an old friend of Bishop Maher's predecessor, Archbishop Francis J. Furey.

During his five-and-one-half years in the United States as Apostolic Delegate, he ordained 22 bishops and helped to establish a dozen new dioceses. His death came as a shock and without warning. He seemed to be in fine health up to June 24, the day he died, at 1 p.m. "Cardinal Raimondi was the kindest, the most gentle, the most understanding of men," said Cardinal Wright.

Editorial

He's here

It is not often we have the focus in which to prove our Christianity so directly as in helping those displaced from Southeast Asia.

In our midst, in tents and Quonset huts, are men, women and children who have lost their homes, their belongings, their jobs, their loved ones, in the rough and shattering experience of fleeing from a ruthless enemy and a war perpetuated by the United States.

We are given the truly heaven-sent opportunity to show our love for the Body of Christ in the shape of the Vietnamese and Cambodian refugees.

Parishes are responding to the need to sponsor these tragic people. Families and individuals are making generous use of their homes, their time and their treasure.

It is good to see a response—a Catholic response—to a cry for help. But there has to be even more effort if they are to be welcomed fully into their "new homeland" among us.

Christ is knocking. We must open the door wider, and with more urgency.

El esta aqui

No con frecuencia tenemos semejante ocasion para probar nuestro Cristianismo tan directamente, como en la ayuda a los desplazados del Asia Suroriental.

En medio de nosotros, en tiendas y refugios y cabanas, hay hombres, mujeres y ninos que han perdido sus casas, sus haberes, sus trabajos, sus seres queridos, en la cruel y desgarradora experiencia de huir de un despiadado enemigo y de una guerra sostenida por los Estados Unidos.

Se nos de la verdadera oportunidad enviada del cielo, para demostrar nuestro amor por el Cuerpo de Cristo en la persona de los refugiados Vietnameses y Cambidianos.

Las parroquias estan respondiendo a la necesidad de patrocinar a este tragico pueblo. Familias e individuos estan empleando generosamente sus cases, su tiempo y sus dineros.

Es hermoso ver una respuesta—una respuesta Catolica—a un clamor por auxilio. Pero tiene que haber aun mayor esfuerzo si ellos van a ser admitidos totalmente en el seno de su "nueva patria" entre nosotros.

Cristo esta llamando a la puerta. Nosotros debemos abrirla completamente y con mas presteza.

Southern Cross cpa

Bishop Leo T. Maher
Publisher

Deacon Michael C. Newman
Editor and Manager

Published every Thursday except the last Thursday of July and December.

Opinions expressed in editorials are not necessarily those of the Diocese of San Diego, but do represent a Catholic viewpoint.

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Living Spirit

The possibility now exists of liberating men from the misery of ignorance. Hence it is a duty of Christians to work towards the recognition and implementation of the right of all men to a human and civic culture favorable to personal dignity.

Vatican II: Constitution on the Church in the Modern World.

One minute Bible insight

Because Jesus identified himself with his followers when he said, "In so far as you did this to one of the least of these brothers of mine, you did it to me," [Matthew 25:40] and again in John 15:5 where Jesus assures us, "I am the vine, you are the branches," we have learned to call Christians brothers and "other Christs."

This same truth dominated the life of Paul as a result of his inaugural vision accompanying his conversion at Damascus: "Saul, Saul, why are you persecuting me?" "Who are you, Lord?" he asked and the voice answered, "I am Jesus, and you are persecuting me," [Acts 9:4+] or again in 1 Corinthians 8:12, "By sinning in this way against your brothers, and injuring their weak consciences, it would be Christ against whom you sinned."

This identification of Christ with his followers lays the foundation for Paul's description of the Church as the Mystical Body of Christ: "Just as a human body, though it is made up of many parts, though many, make one body, so it is with Christ...Now you together are Christ's body: but each of you is a different part of it. In the Church God has given the first place to apostles..." [1 Corinthians 12:12-27]

Thus when Paul tells us that "God has arranged the body so that more dignity is given to the parts which are without it, and so that there may not be disagreements inside the body, but that each part may be equally concerned for all others. If one part is hurt all parts are hurt with it," [1 Corinthians 12:24] he is trying to explain the reason for the commandment [Mark 12:33] Christ renewed to teach: "Love one another; just as I have loved you, you also must love one another." [John 13:34]

Father Jerome Bevilacqua, OSA

BIBLE READINGS AT MASS for the 14th Sunday of the year, July 6: Zechariah 9:9-10, Romans 8:9, 11-13 and Matthew 11:25-30.

Opinion Forum

Please—not more than 200 words. Readers are reminded that letters for publication should not exceed 200 words. When they are longer they may have to be edited extensively in order to bring them within the required length.

Supports critic of bishop's letter

In writing about the abortion controversy, Michael Newman noted (SC, June 12) "a current tendency among lay groups to assume the mantle of a doctorate in divinity or sacred theology."

Perhaps it's because I haven't assumed the mantle, but as a nontheologian I'm puzzled by the fact that while condemnation of abortion seems always to emphasize the sacredness of life, there's not a corresponding emphasis when the question is the death penalty or war.

If the sacredness of life is paramount in the abortion question, why is life less sacred when it comes to the death penalty or war? I find the anti-abortion arguments diminished because of the inconsistency.

Newman scolded Ted Mc Laughlin, Cardijn Center **Bulletin** editor, for writing that Bishop Maher was "politically inept" in the controversy with the National Organization for Women.

One doesn't need to be a doctor of divinity or sacred theology, or even a deacon, to know that Bishop Maher, or somebody who worked for him was monumentally inept —politically or otherwise—in the controversy with NOW.

Newman also wrote, "Perhaps Mr. McLaughlin should study theology, Canon Law and a few other things before bursting so strongly into print to attack his own bishop."

Why shouldn't the criticism be of McLaughlin's own bishop? It was his own bishop, after all, who precipitated the controversy with the pastoral letter.

As for McLaughlin studying theology, Canon Law and a few other things, Newman certainly knows—though the knowledge wasn't apparent in this column—that this is the United States in the 1970s. American Catholics are not uneducated, illiterate peasants. The days are past when a bishop's actions were above questioning.

McLaughlin has a right to question and to criticize, when he believes it necessary, the actions of other mortals, whether they're lay persons or members of the hierarchy, even his own bishop.

Pat Higgins
El Cajon

Liberal Democrats are also for life

I noted with appreciation the column by Al Antczak (SC June 19).

However, I fear he has made a mistake when he mentions Lucy Komisar's reference to "the unconstitutional Church 'conscience' amendment" as a reference to a Catholic Church amendment. I didn't see the original **Newsweek** article to which he refers, so perhaps she deliberately made her reference obscure.

But she would have been referring to the conscience clause successfully sponsored by liberal Democrat Sen. Frank Church to protect some hospitals, generally Catholic, from having to do abortions—because the general understanding handed down by the courts is that public hospitals, no matter how much those hospitals may oppose abortion on demand, must provide it.

Mr. Antczak's mistake is quite understandable because writers like Komisar have quite a supply of hatred for the Catholic Church. And it seems that the general media, still dedicated to the idea that only reactionary Catholic Republicans can oppose abortion, has been quite hesitant to credit the liberal Democrat with his successful measure to curb abortion on demand.

Incidentally, Sen. Church was also one of those voting recently (alas, in the minority) to prohibit Medicaid-funded abortions except to save the life of the mother. Such nonconservative senators as Mark Hatfield, Thomas Eagleton, Vance Hartke, Gale McGee, John Pastore, William Proxmire, and Richard Schweicker joined him in this vote.

The general media seems to feel quite an interest in not letting the public understand there is such a base to the pro-life movement, liberal as well as conservative.

Dexter Duggan
San Diego

'Keep it simple and to the point'

Borrowing a sentence from Enid Lanyon (SC, June 5) column "The Perfectly normal life" she writes: "We condition our response by the terminology we use."

You bet. So, I'd like to bring up a point of opinion about writers in Catholic periodicals.

Sometimes I wonder who the writers think they are reaching. It seems sometimes they imagine every reader as a critic who is a distinguished theologian professor of intellectual sensitivity.

I feel religious periodicals are needed more than ever. But if I can make a suggestion, almost to the point of pleading, to all religious writers, I would say:

Please, keep it simple; keep it to the point and stop writing as if every reader majored in English rhetoric and every reader expects to be a saint.

"Whoever exalts himself shall be humbled and whoever humbles himself shall be exalted."

Ben P. Grisafi
El Cajon

New American Catechism doubted

Father (Charles) Dollen states in his review of **An American Catholic Catechism** (SC, June 12) that it is the best catechism that he has seen since Vatican Council II and that it deserves to become a spiritual best seller.

June 15, Father Dux, OSB, has a question in **Our Sunday Visitor,** about this catechism because Father Nevins had written that it can only add to the moral confusion that exists now in the Church. Father Dux asks, "What am I going to say to people who ask me, 'Isn't Church authority bound to interfere and stop such publications?' I'd like to know what to answer."

Father Sheedy in his reply points out that the catechism was published by a Protestant publishing house, carries no imprimatur and adds, "There is nothing any bishop can really do but go after such people as (Fathers) Charles Curran and Richard McBrien.

Msgr. Wilfred Paradis, who heads the committee preparing the new Catechetical Directory, was compelled to make a public statement that this catechism has no official standing or approval.

The book is published in complete disobedience to the Church which only recently reiterated that books on faith and morals must have an imprimatur."

Father Nevins had referred to the unorthodox contents of the work:

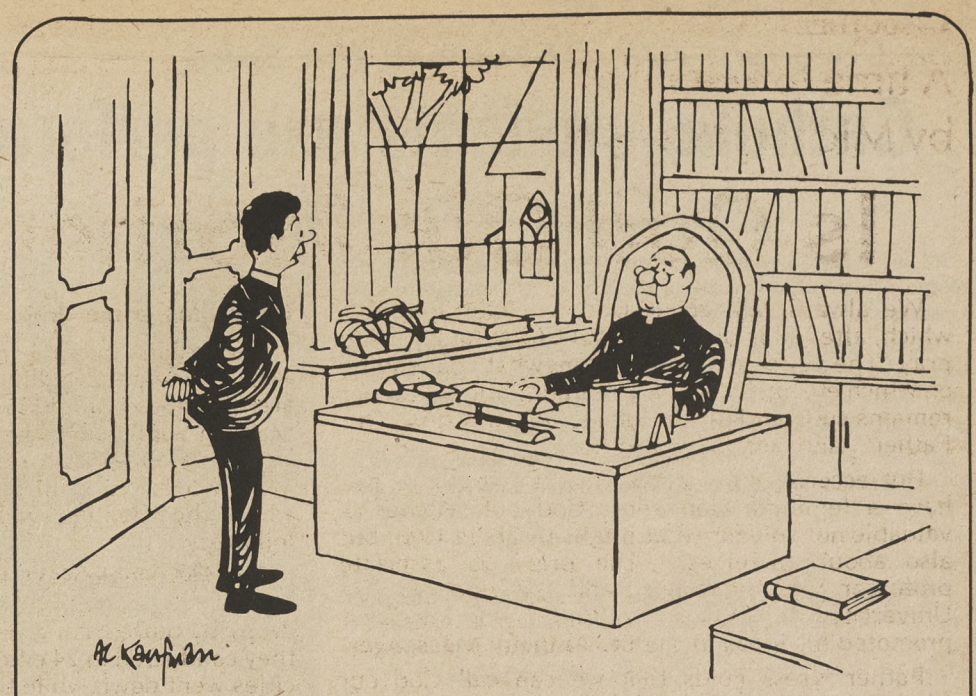
"If the former Dutch Catechism was found wanting and forced to make revisions by Rome, the new American contribution is amazing in that it goes to lengths the Dutch Catechism only suggested.

"This book can only add to the present moral confusion that exists in the Church and will only confirm uninformed consciences in the errors that theological existentialists have been propounding over the past decade."

Does it deserve to become "a spiritual bestseller"?

Father J. Busch, SVD
Riverside

[Father Dollen replies: The book is a refreshing attempt to shed new light on complex, modern problems. It makes no claims to be anything "official," and some of the authors, whom I know personally, are very loyal and loving members of the Church.—Ed]



"I can only repeat what I've said a dozen times, Monsignor. I was christened Archie Bunker and I intend to remain Archie Bunker."

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The Covenant Ark, Theater in the Spirit

Catholic students use performing arts to spread the gospel

Southern Cross Reporter

All the world is a stage for one group of Catholic young people dedicated to spreading the Christian message of love by means of the performing arts.

Calling themselves The Covenant Ark, Theater in the Spirit, the group is led by Thomas Rusch who heads the fine arts department at Rosary High School. Members of the group are high school and college students.

SPONSORED BY THE diocesan Department of Youth Activities, the group has traveled throughout the diocese during the last year presenting plays, liturgies and theatrical workshops at schools, retirement centers and other institutions.

"We use modern art forms to emphasize Christian principles," Rusch explained. "Everything we do is to serve the Church and is in line with Church doctrine. This is not a bunch of 'flaky' kids mocking religious traditions."

Moreover, the group members feel so strongly about their "special apostolate" that they begin every production with a Mass, "offered right on the stage, the platform we use to spread the gospel message," Rusch said.

THE COVENANT ARK is willing to perform anywhere, and to date have taken their productions as far as Needles, on the eastern outskirts of the diocese.

Tickets for a Theater in the Spirit performance are 25 cents each, "but that is simply to cover expenses. If someone who can't afford to spend a quarter for the show wants to see it, we urge them to come and not worry about the money," he said.

The Covenant Ark was formed by Rusch in Los Angeles in 1969 and was introduced to this diocese a little more than a year ago by Sister Evelyn Joseph of the Missions Office.

"WE WERE PERFORMING at Rosary and the principal asked me to form a fine arts department there," Rusch said. "I accepted the offer, and, working with Father Robert Pinta, youth department director, established the Theater in the Spirit here with seven members of the original group."

Thirteen new members from this diocese joined The Covenant Ark and their first effort was a production of **Music Man** last summer. "We appealed to the parishes and schools for actors, stage hands, band and choir members.

"Response was tremendous and the show was a great success. Whole families took part in the production. One man was particularly grateful for the opportunity for himself, his wife and children to work on a project together."

A Christmas production of **Amahl and the Night Visitors,** an opera, followed at Our Lady of Grace church, El Cajon, and the traveling theater concept continued throughout the year, Rusch said.

PROJECTS FOR THIS summer include a full-scale production of **Oliver** at the amphitheater of Patrick Henry High School, San Diego, and the formation of a 20-voice choir "to fill in at parishes" during the summer months when many church choirs are hard hit by vacations.



MODERN EVANGELISTS?—Thomas Rusch, right, and members of The Covenant Ark, Theater in the Spirit, from parishes across the diocese, rehearse music from their production of "Oliver" to be presented this August at Patrick Henry High School Amphitheater. The group is dedicated to "spreading the message of Christian love through the performing arts."

Rusch gives two reasons for the production of **Oliver.** "First, we want to produce a show that hinges on family participation. Already we have assembled a cast, crew, chorus and orchestra of nearly 400 people from many different parishes.

"Secondly, we want to offer a show for families. In today's television, movies and plays there is so much sex, violence and foul language that family entertainment is virtually eliminated."

"OLIVER" WILL BE presented Aug. 8-10 and 15-17. Tickets are available from the youth department or may be purchased at the door for $2 per adult, $1.50 for students and $1 for children and senior citizens.

The Covenant Ark seems to be well established in the diocese now but Rusch and Father Pinta hope that it can be expanded in future years.

"Just as Noah preserved the covenant of faith in the world with his ark, we hope to do the same with our ark, the stage," Rusch said. "We want to spread the gospel message through the theater in the spirit of Christian love."

To engage the group for a performance or to obtain more details contact the Diocesan Department of Youth Activities, 349 Cedar St., San Diego, 92101; phone: 235-6348.

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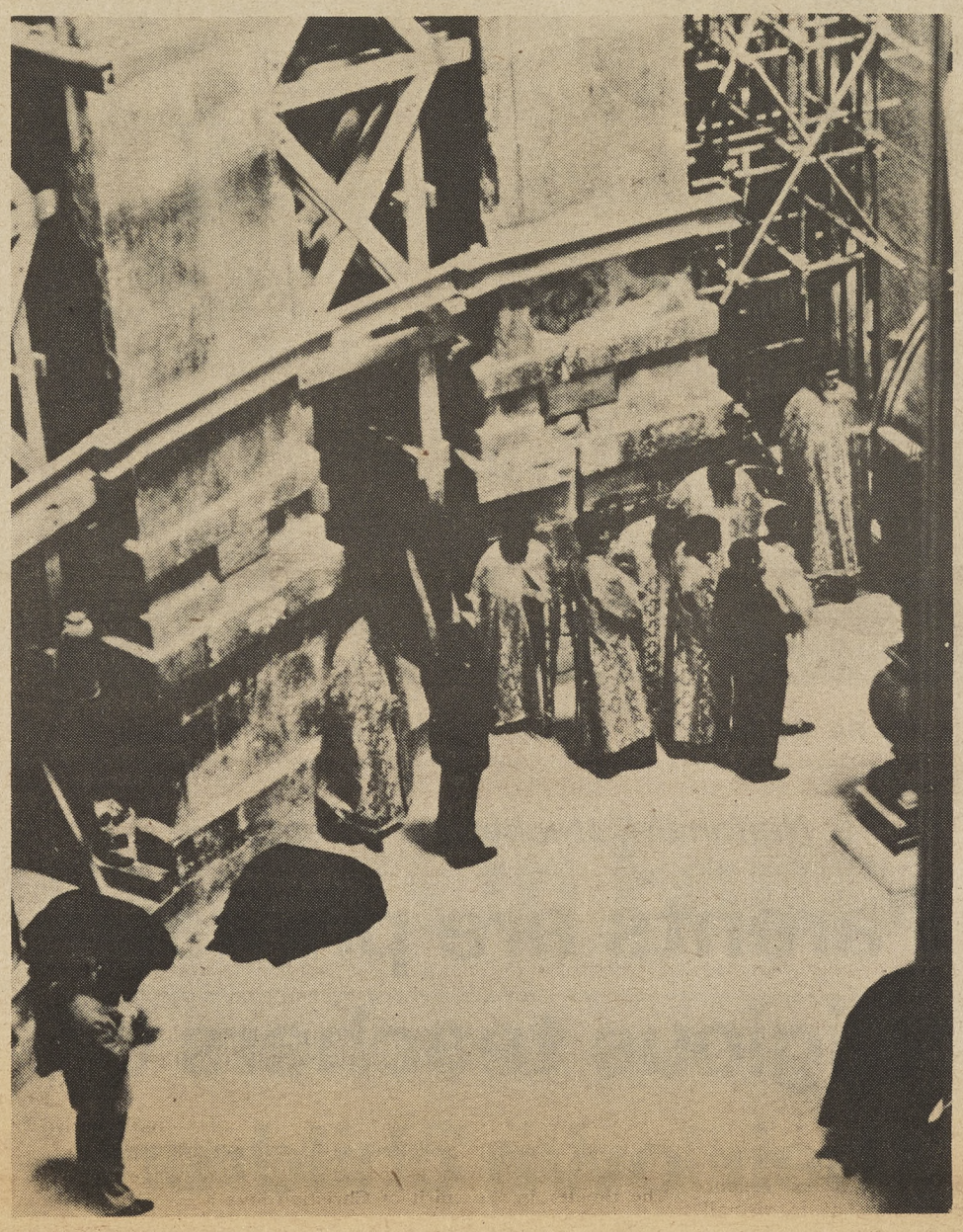
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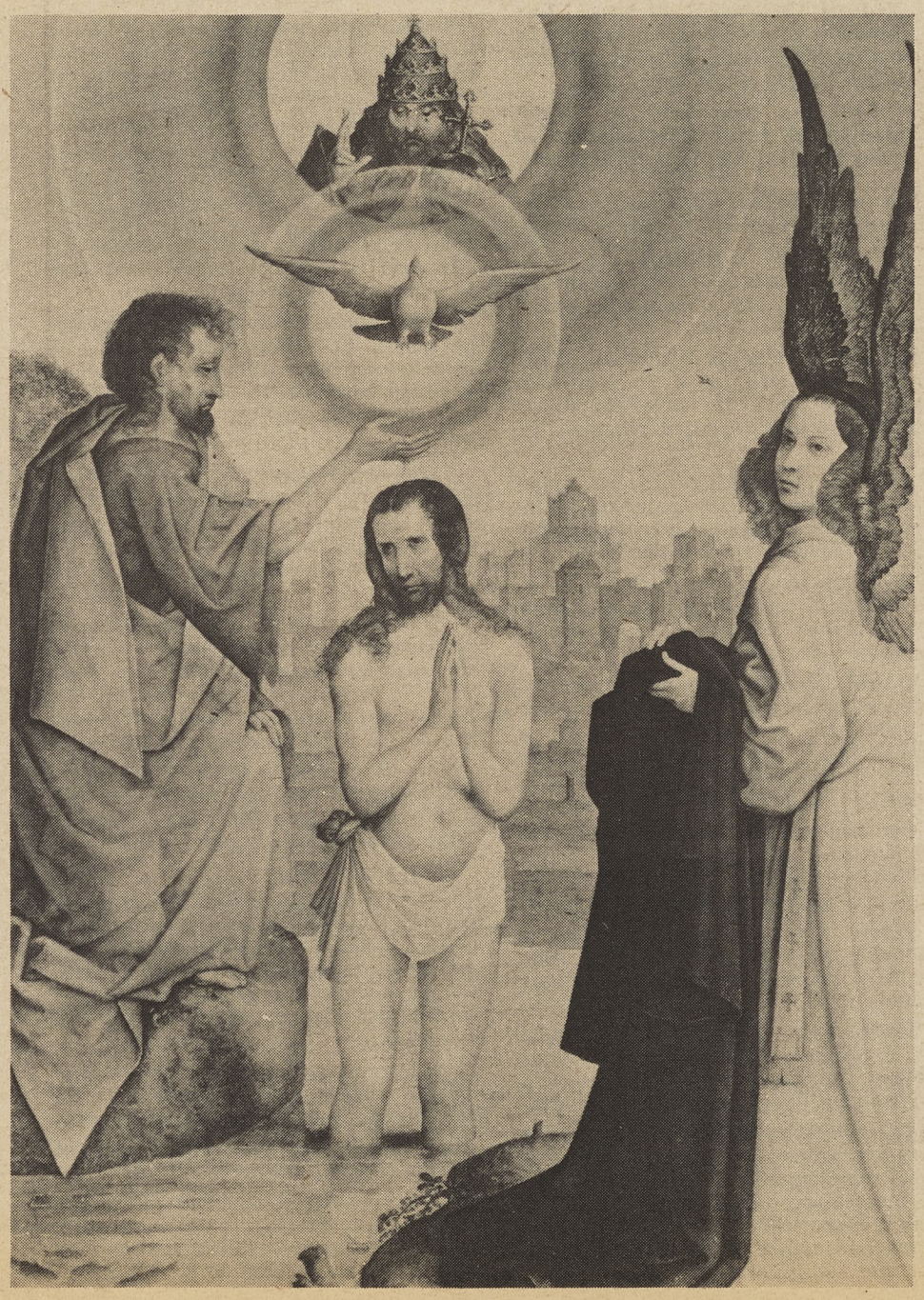
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Insights in Faith

Reconciliation: Pluralism within the Church



Worshipers on stone floor of Church of Holy Sepulchre.



Reflection of Divine Diversity

New people of God pluralistic yet unified

By Father Paul F. Palmer, SJ

Pluralism is a relatively new word in the vocabulary of most Americans. For some the word is threatening. Because we are a pluralistic society there is a clash between the races, polarization between ethnic groups.

In the name of pluralism of religious and ethical systems we have legalized much that is offensive to large segments of our citizenry—gambling, the sale of alcoholic beverages, pornography, divorce and, more recently, abortion.

For others pluralism is a challenge. For pluralism is a good, a reflection of the Supreme Good, who is at once a unity in nature and a plurality in persons, who is one God in three divine persons. God is a pluralistic society: a triune community.

PLURALISM IS then divine challenge, and the motto of our country expresses the challenge well: "E Pluribus Unum—From the Many let there be Unity."

The Catholic Church, because she is catholic or universal, must also be a pluralistic community. And this she has become. The new people of God is the most pluralistic and yet unified society on the face of the earth.

The bond uniting Catholics is threefold: unity of faith, unity of Baptism and unity of obedience. Without unity of faith, Baptism is a less meaningful bond. Without unity of faith, obedience is often regimentation.

BECAUSE OF the centrality of faith, there can be no pluralism in what a Catholic believes. For faith is the response of the Christian to God's revelation of Himself, a revelation that is consistent. And yet the way a Christian responds to God's revelation will be as varied as the way in which God has revealed Himself to man.

The opening hymn of creation tells us that "God made man to His own image and likeness," and adds, "male and female He created him," as though the man alone or the woman alone could not possibly reflect the myriad splendor and beauty of God. Despite the egalitarianism of the Women's Lib movement, a woman reveals God in a different way than does a man.

There is but one Man who is the perfect revelation of the Father, the one Man with whom all men, of whatever age or sex can identify, the God-man, the Son of God. "In many and various ways God spoke to us by the prophets, but in these last days he has spoken to us by a Son" (Hebrews 1:1).

TO PHILIP'S question, "Lord, show us the Father and it will be enough for us," Jesus replied, "He who sees me sees the Father" (John 14:8,9). But we are not Philip. We do not belong to the select company who saw Jesus, who walked and talked with Him, who ate and drank with Him, who even "touched" Him.

Jesus too has to be revealed to us; and once again we find pluralism in the four separate and at times disparate, but never contradictory, accounts of the Evangelists. John the theologian is not Luke the physician; Mark who writes for the Gentile world is not Matthew who portrays Jesus as the new Moses.

Jesus and His teachings are revealed to us in the biblical reflection of the Christian community down through the ages, and in the theological and mystical reflection of the Church's theologians and contemplatives.

The role of the teaching Church is not to add to God's revelation of Himself in Christ, nor to stifle the new insights of the community of believers, whether they be the trained theologian, the contemplative or mystic, or one less endowed by nature and grace.

THERE IS a variety of gifts in the community, and no baptized believer is denied the Spirit of knowledge, of understanding and of wisdom, the gifts of the Holy Spirit.

But the gifts have to be tested; the new insights into God's revelation of Himself in sacred Scripture are "subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God" (Vatican II, "On Revelation," No. 12).

The teaching Church has always welcomed a plurality of theological approaches to God's inexhaustible revelation of Himself. But she has never made any one theology so much her own as to reject all others.

THE CHURCH in her moral teaching has welcomed a plurality of ethical systems or moral theologies, but only so long as they reflect the authentic Christian way of life. The Church in her worship will be sensitive to the language and gestures and customs of those who worship, so long as the basic worship is sacramental and Eucharist centered.

In a revolutionary age the Church must evolve slowly is she is to grow. And yet, at no period of her history has the Church been so busily engaged in adapting her teaching, in accommodating her life-style and of revising her liturgy than in the decade since Vatican II.

But the Church would be unfaithful to her mission, if adaptation, accommodation or revision were to involve a radical change either in her faith, way of her life or her worship.

As the one and only shepherd, Jesus knows his sheep in all their diversity. It is his desire to give his life and thus gather into his flock, God's scattered children.

Christ restores unity on all levels—man's interior unity, torn by his passions; conjugal unity, the model of which is the union of Christ and Church; the unity of all men, now made children of the same Father by the Spirit.

These children have but one heart and one soul; they praise their Father with one voice. Promotion of this unity, vulnerable to schism yet based on a single faith in a single Lord, depends on individuals.

The mark of the one Church, which has been committed to the love of Peter, is its unity. A unity achieved by men living in the love of Christ and observing faithfully his great commandment, "Love one another as I have loved you."

Fidelity and spiritual growth are measured by union with Christ, a union comparable to that of branches and vine. Christian unity is a requisite to manifest to men God's love in giving his only Son and to achieve unity in Christ.

When this occurs, Jesus' supreme desire will be fulfilled, "Father make them all one as we are one".

Xavier Leon Dufour: Biblical Theology

Promiscuity and Uniformity

Differences existed even in early times

By Steve Landregan

Pluralism has existed in the Church since its inception and will continue to exist until the end of time for the simple reason that the Church is a living body concerned with such living problems as faith, salvation, reconciliation, moral values, and witnessing Christ to a comtemporary world.

One need only turn to the pages of the New Testament to find the roots of pluralism within the Christian community. "In those days as the number of disciples grew, the ones who spoke Greek complained that their widows were being neglected, as compared with the widows of those who spoke Hebrew." (Acts 6:1)

THIS FIRST evidence of pluralism resulted from cultural differences between the Hebrew and Hellenistic Jews and a radically different concept of the force of the Law of Moses.

It was this tension between Paul and James with Peter in the middle that resulted in the Council of Jerusalem (Acts 15). It manifested itself in many ways throughout the ministry of Paul, who was harrassed constantly by Judaizers who maintained that Gentiles converted to Christianity must adhere to the Mosaic Law.

Liturgical pluralism in the New Testament is witnessed to by differences in the Lord's Prayer (Matthew 6:9, Luke 11:2) and in the narratives of the celebration of the Lord's Supper as reflected in slightly different traditions of the Last Supper in the synoptic gospels and Paul.

FURTHER EVIDENCE of pluralism in the New Testament Church is suggested by the presence of two types of Church organization, the Johannine which reflects the early emergence of the monarchical episcopacy, and the Pauline, which might be described as administration by an apostolic delegate.

Only a pluralistic Church could embrace the mystical and evangelical poverty of a St. Francis of Assisi, and the well ordered study, prayer and preaching of a St. Dominic at the same time.

The richness of the ancient liturgy and theology of the Eastern Churches together with their concept of collegiality compliment rather than conflict with the different traditions of the Western Latin Church, according to the Second Vatican Council.

PLURALISM WITHIN the Church results from a variety of factors, language, culture, philosophy, mission and religious experience, and it is not something to be avoided as evil.

Pope Paul VI speaking on Unity and Pluralism in the Church in 1969 said: "Are we pluralists? And that means: yes, we are, ...we are pluralists precisely because we are Catholics, which means universal.

But the Holy Father was careful to point out that pluralism is not the same thing as promiscuity.

"YOU CAN hold to the inadequacy of any human words to express the unfathomable depths of the theological content of a dogmatic formula; and you can hold to the power of one and the same dogmatic truth to provide for many different interpretations in being kerygmatically proclaimed—such as apologetic, catechetical, oratorical, ...this is another way of indicating the legitimacy of different schools of theology and of spirituality.

"But," the Pope continued, "We will not be faithful to the univocality of the word of God, nor to the magisterium of the Church that is derived from it, if we arrogate to ourselves permission for 'free investigation,' for subjective interpretation, for subordinating defined doctrine to the criteria of secular sciences, and even less to current public opinion, to the whims and deviations of the theoretical and practical outlook of current literature."

Pluralism is part of the Catholic Christian tradition and should not be seen as necessarily constructive or destructive but it is not without limits.

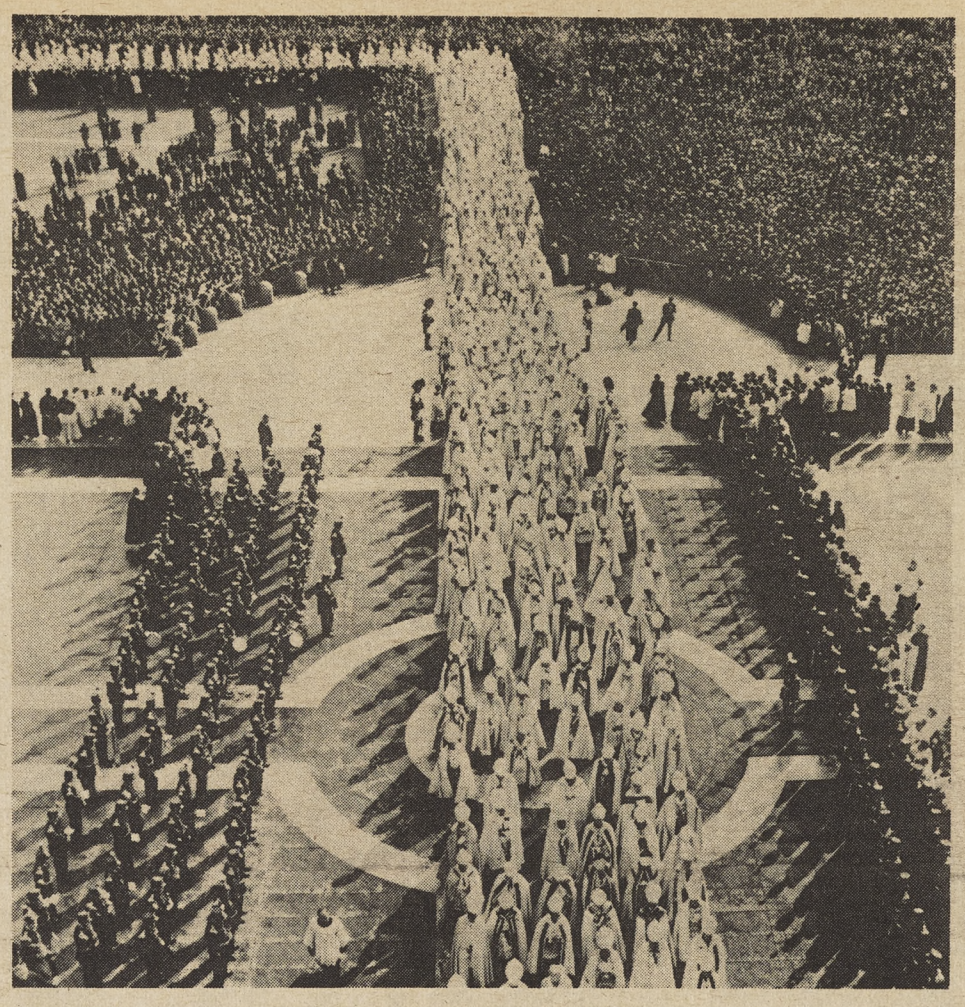
EVEN THE tension created by pluralism can be creative if pluralism is understood in its historic context. Part of the problem of polarization in the Church today is due to the fact that theological evolution that previously took a century or more has been compressed into slightly more than a decade.

Pluralism becomes polarization when any group within the Church believes that they alone have the pure message of the Gospel and reject other legitimate theological viewpoints or liturgical expressions.

Reconciliation will come about when this important difference between pluralism and promiscuity is understood together with the fact that unity in Jesus Christ and His Church does not require and has never required a rigid uniformity.



'Let the wind blow through'—Pope John XXIII



The opening of the Second Vatican Council

National Catechetical Directory

Parents are primary religious teachers of their own children

By Msgr. Wilfrid H. Paradis and Sister Mariella Frye

This is the 15th of 17 articles adapted from the text of the first draft of the National Catechetical Directory. This Directory is being designed to assist in the teaching of religion to all Catholics in the United States today.

You are encouraged to submit observations and recommendations on every aspect of the proposed document.

The ages between six and 13 are extremely important in the growth of a child.

Chapter Nine of the National Catechetical Directory states some general principles for the religious education of elementary school children and adolescents.

Elementary Religious Education. While emphasis is given to adult education it is important to continually strive to provide well planned and organized programs for children.

"Primary, intermediate, and junior high school education are each specialized fields. They are grouped together to emphasize the need for sequence and coordination.

"However, religious educators are to be encouraged to specialize in one or another area to develop the specific competencies appropriate for each age level.

"RAPID STRIDES and continued research in general elementary education discourage endorsing any one approach or set of approaches for religious learning. The child's religious learning experiences should be close to his general learning pattern.

"For example where open classroom or individualized learning are characteristic of the school experience in the community, religious curriculum should be so organized.

"Where a general learning pattern is unsuitable for some reason, adjustments should be made in the religious learning situation to help the student bridge the gap.

"PARENTAL involvement is so essential that its presence can be presumed during elementary religious education planning and programming. Two cautions must be added.

"To understand the parents' role as primary religious educators to mean that formal schooling and the work of a teacher are unnecessary, would be a mistake. The peer experience of the class or group and the influence of a third adult as catechist are important and necessary.

"The situation of children of parents who offer little or no cooperation raises a second consideration. A policy that would exclude such children from religious learning would be unfair and unreasonable.

General Catechetical Directory [GCD, 9]. Extra care, use of volunteer teacher aides, the solicitude on the part of priests must all contribute to offer the best of what will inevitably be a less than perfect situation.

"The goal of a basic grounding in Catholic belief and practices by the time a child enters adolescence, places specific obligations on elementary religious education. Properly sequenced curriculae should present essential truths in a manner and terms appropriate for each age level.

"More important truths will be repeated as ability to understand develops. An accurate curriculum will place proportionate emphasis based on the proportionate place doctrines hold within the whole of Catholic belief.

"THE INTEGRITY of an eight-year curriculum is to be judged on its entire scope. Appropriateness of any individual unit is to be evaluated in terms of the capabilities of the specific age for which it is intended.

"Sacramental initiation and liturgical participation are primary concerns of the religious education of the elementary school child. A pattern of regular worship will require regular encouragement and supervision on the part of parents and teachers.

More importantly, it will need intelligible and appropriate worship experiences that lead the child to make a true personal response commensurate with his or her age.

ALTHOUGH THIS matter is treated elsewhere in more detail, here it is necessary to stress the essential connection between worship and more formal religious education and the educational function teachers must play in enabling the gradual growth into worship. (Cf Chapter Eight, Liturgy and Catechesis.)"

The text goes on to deal specifically with Catholic schools and CCD programs for elementary school children and adolescents.

Do you have any observations on these principles?

Please submit your reactions and recommendations to: Catechetical Directory, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W. Washington, D.C., 20005.



Different styles of prayer

Insights in Faith

Church and Parish in 1985

Fewer Catholic schools seen ahead

By Father Joseph M. Champlin

The National Catholic Educational Association, in a recent report on the United States parochial school situation, gave, reluctantly and with heavy reservations, some highly tentative projections for 1979-80.

Extension of those figures to 1984-85 offers us an indication that there will be in 10 years about 1,000 fewer Catholic schools (elementary and secondary) with a total enrollment of approximately one million less pupils.

My own predictions here are quite ambivalent. Earlier comments I have made about Catholicism and an alien contemporary culture would lead me to believe that Catholic schools will be more necessary and desirable in 1985 than today.

HOWEVER, THE astronomical costs, the dim prospect of state aid and the debilitating effect on the parish of huge assessments for school support make continued operation of those schools highly questionable from a financial viewpoint.

I do think that hard priorities must be observed. First we should budget for Sunday worship, next the total religious education program (adults and public school children), and only then, the Catholic school. It seems to me that the order has normally been reversed in most parishes or dioceses prior to the present time.

"Single persons and senior citizens should be offered greater consideration in the parish of 1985."

I HAVE previously stressed the critical importance of parental religious education programs. This reference to single persons and senior citizens does not conflict with that principle; it merely emphasizes the fact there will be an increasing number of these people in our parishes.

They, too, deserve our consideration, ought to have special programs of their own and should be carefully integrated into parish activities. Ask yourself now: How many are lectors, gift bearers, parish council members, committee heads?

"The permanent diaconate will take on an increasingly vital role in the life of American parishes."

IN LECTURES to these deacons and to candidates for that office at Paterson, New Jersey, Toledo, Ohio and Tucson, Ariz., I have been very impressed by their goodness, enthusiasm and potential.

The future of the diaconate program seems without limit. The kind of work they will do, where they will labor, and how they will function are all uncharted areas. Sponsoring bishops and diocesan directors, to their credit, are surrounding the program with great freedom, allowing it to develop according to current needs coupled with the talents and status of the deacons.

"Women will share more equally the leadership roles in parish functions."

WITH CARDINAL SUENENS, I am not ready to predict Roman Catholic women priests in American parishes by 1985. However, we certainly can expect more and more women to serve as lectors, ministers of Communion, parish council representatives, religious education coordinators, co-pastors, pastoral assistants, etc.

"I doubt, other than by exception, if there are married Roman Catholic priests by 1985 in the United States."

Instead, I see the priest's function more restricted to worship leader, preacher, spiritual advisor with many previous tasks assumed by permanent deacons (married or single) and competent lay persons. Vocations to priesthood will probably increase slightly in number but the overall ration of priests to lay persons will very likely decline.

NEVERTHELESS, THE more defined role will mean we need fewer priests, but priests of more unique talents and of greater holiness.

"I foresee a great deepening of our Catholic prayer and faith life over the next decade."

The liturgical books have now been reformed and we have available texts of great richness which require creative, prayerful, careful, faith-filled application to specific occasions and particular communities.

Less preoccupation with externals and more concentration on the inner reality of public worship and private prayer should mean a growing group of Catholic Christians who honor the Father in spirit and truth.

One Facet of Plurality

We must all work together in parish

By Shirley Grant

Mrs. Grant is a member of the U.S. Bishops Advisory Council. A wife and mother of four children, she lives in Virginia and has made outstanding contributions in the lay apostolate.

The word "pluralism" immediately brings with it a mental picture of several things rather than one. Webster Dictionary's definition is: the quality or state of being plural. When we talk about pluralism within the Church, our immediate reaction might be one of fear.

But if we examine the meaning of pluralism more thoroughly, we soon realize that we literally live with plurality. For instance, in the realm of nature there is multiplicity—earth, water, air, plants, living beings—each dependent in some way upon the other.

EACH INDIVIDUAL has many facets within himself—facets that integrate to form one personality. Within a family, each member is an individual unto himself, yet all the members make up a whole.

From earliest historical records, people have collected into groups. Within each group, there are as many personalities as there are people. But they come together and are a whole.

A parish community is composed of many members. Those members divide into groups, each doing a separate thing. The members and the groups share the responsibility to make up the whole.

PLURALITY, LIKE anything else, can be good or it can be evil. It is what we choose to make it.

We have probably all known what it is like to belong to some type of group in a parish and the chances are that most of us have had our share of good and bad experiences.

My focus will be based on the things that go into making positive experiences—positive because diversity among people and groups is interesting and should be channeled to produce good things; positive because each of us share the common goal of furthering Christ's mission.

FOR SOME 20 years I have been deeply involved in parish, deanery, diocesan and national-level councils and organizations. It is important to state at the beginning that the road is difficult. But, then, those things that are the hardest to do usually are the most desirable things to accomplish. And the most satisfying.

One such difficult undertaking stands out for me. Our diocesan pastoral council decided that it was time to examine our outlook for the future. So the leaders of the diocese and our bishop spent a weekend together. It was something like a retreat. The method we chose was Ignation—the process of discernment. Professionals were brought in to put us through the process.

Sixty hours later we felt that we had accomplished nothing. We had failed to form any basis for guidelines, there were no flow charts, and we seemed to be in the same haze as when we arrived. We felt a frustration because our expectations had not been met. We had a concensus statement—but we didn't know what to do with it. The process was unfinished.

BUT BEFORE we disbanded, we decided that we would each set aside 15 minutes every day for reflection and prayer. In short, we would go through the discernment process individually.

Two months later we met again and spent another weekend together. What a change there was! Things seemed to mesh—the fog lifted. We were able to outline the general direction for the diocese.

Our conclusions could serve as a model for any group—parish, diocesan national—searching for positive accomplishment. Yet these conclusions are not complex. We determined that we had to work together, share the responsibility for the mission, each take an active part, be open and vocal, allow our concerns to center on the needs of the people, work towards changing attitudes among the people and the clergy.

THE REAL key lies in the simple statement: We must work together. A group where one strong voice and one strong will dominates will accomplish nothing. A group where people are afraid to "risk" voicing their views for fear of what others might think will fail. A discussion should be just that—discussion. Anger produces a bicker session rather than an accomplish session.

Expecting "thank you" is out of place too. Personal gain really is not the object because we each have a stake in the whole. Taking an active role in Church community offers no pedestals. Using the gifts and talents of each person is what is important.

There are so many different roles and ministries and we need all of them. We always have to work to understand approaches that are different from our own realizing that we are united in the care of our faith. And our expressions of this faith take many different forms.

WHEN YOU look at your own parish, if you see polarization, it's time to meet so you can find out why. Each one of us has a responsibility to earnestly make an effort to learn to work together. Until we realize success in working together, we will not have a real community.

Today demands that we continually learn so that we may better understand and carry out the continuation of Christ's mission in a constantly changing world. This is the ideal thrust of adult education. It can be done because I have experienced it, not once but many times. But it takes prayer, patience, persistence and determination. And most of all—love.

Group pluralism is the division of society into numerous groups with varying interests, each of which considers itself equal to the others.

In a wider sense it is a non-systematic and dynamic organization of society in groups and associations with goals chosen at will.

A society with such structures cannot be represented by a series of concentric circles as if it were built up into a whole by the integration of each unit into a larger one.

Group pluralism should be rather represented by a number of intersecting circles, arranged unsystematically and mobile in character. And overlapping occurs within the individual himself.

He belongs simultaneously to various social units, with no intermediate unit to provide continuity. Nonetheless, this is where pluralism reveals its ambivalence, for the plural structure is constantly being reinforced by intermediate formations.

Historically, the theory of pluralism can be referred to sources as diverse as liberalism and Christian social teaching.

But whereas the pluralistic notions of liberalism were strongly individualistic, to the neglect of social ethics, the Catholic approach, with its emphasis on the person, was towards a pluralism which saw that the social nature of man was as essential as his individuality.

The tendency in the pluralistic society is for the individual to be integrated only partially into any given social group.

This means that no social group can claim him totally. But then again, there is no group which will help him to bear his social burdens as a whole.

Nonetheless, since pluralism is a partial social integration, it provides a norm or orientation for politics, since it insists on proof being shown that a given policy is really of universal interest and should be regulated by the government.

Pluralism: Sacramentum Mundi



SPECIAL AUDIENCE—When they were recently in Rome, Auxiliary Bishop Gilbert Chavez and Archbishop Robert Sanchez of Santa Fe, N.M., were given a special private audience with Pope Paul VI which lasted for 20 minutes. The Pope welcomed them in Spanish with "Ustedes son Chicanos" [You are Chicanos], but they conversed mainly in Italian, Bishop Chavez said. The Pope then posed for this special picture with them. The delegation of Spanish-speaking bishops represented the Hispanic people in the Church in the U.S. [See SC, June 26 for Father Bernal's report on the meeting].

We were talking
by Enid Lanyon

Thrust frontier a little further

We were talking...about the continuing demands upon the faithful for assistance to the expanding and developing needs of the Church in mission lands.

It is practically impossible for the comfortable, affluent denizen of the western world to comprehend the bottomless well of need in places like Africa and Asia or Latin America, into which our mission envelope contributions disappear without discernible effect.

NO MATTER HOW much is given, more is always required. Thousands of dollars may be poured into some primitive or underdeveloped territory without any perceptible difference to the existing conditions. We may be forgiven for growing impatient and feeling imposed upon.

But somewhere a child or an invalid has eaten and slept easier, warmer, because of those dollars. Perhaps even a life has been saved, a mind strengthened, a purpose given for life.

When poverty means owning nothing, or as little as may be tied together in a small tablecloth, and hunger means nothing and no prospect of anything to eat, then even $5 can guarantee only food for one day. When tomorrow comes, what then?

ASSUREDLY THERE are areas where great strides will be made. Schools will be built, people trained to help themselves. Missions do grow self-supporting, even prosperous. But there are always others and the need is as great again.

"We have our own people to worry about...there are our home missions. I don't give to foreign missions," a woman expostulated to me once. She had no idea how we could contribute to home missions, so presumably her charity had begun and ended at home!

The difficulty with her attitude is that the people in the foreign missions are "our own." We Christians have the same mission as the Church. It is the mission of Christ, a self-imposed duty to evangelize the world.

PERHAPS THE natives of some far-off tropical isle do seem happier among their palm trees and pagan festivities than we solemn "Christians," but Christ said "Go, teach all nations."

No follower of his from the Popes to we lay people may in conscience ignore that directive. Each of us in some way or another is called upon to teach, to evangelize. In our personal lives, our public and private example, our care and concern, daily we evangelize in our small way.

In quite another way, monetary donations to the missions enable us to continue to fulfill our Christian vocation to evangelization. In fellowship with Christ, each man's need is ours to meet, each man's burden is ours to carry, each man's hunger is ours to feed, each man's soul is ours to awaken.

WE CATHOLICS learn very slowly the concept of corporate responsibility...the unity of mankind...the responsibility for every person who shares in the Mystical Body of Christ.

We are as bound to these others in the Philippines or Malawi or in Vietnamese refugee camps, as to our own flesh and blood. "Love your neighbor as yourself" transcends all frontiers.

We are forever trying to cut Christ down to size—our size. Trying to force the irrepressible flood of his love into the tiny container that self can handle, to force the flowing stream into the faucet or the fire into the spark!

TO LOVE AND NOT count the cost, to give and not look for return is our Christian imperative.

Alas it is a sad reality that we fall so far short. The frontiers of our love remain dismally close at hand. Today we have the opportunity to thrust them a little further afield. In the Vietnamese refugee camps we have a "mission territory on our doorstep, where we may make visible the generosity of Christ in us."

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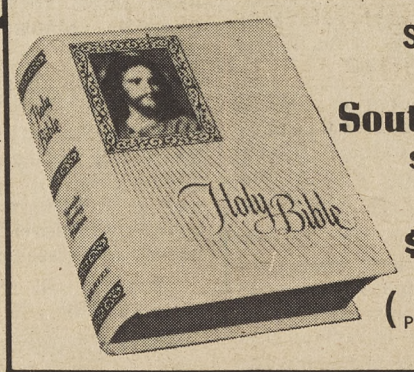
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Bicentennial—Catholics in the Southwest

Missionary Church helped America gain independence

By Father Kieran McCarty, OFM

To mark Independence Day, July 4, this article is published in cooperation with the National Conference of Catholic Bishops' Committee for the Bicentennial.

Father McCarty is Arizona state commissioner for the national bicentennial, Franciscan priest, Indian missionary and resident historian at Mission San Xavier del Bac, Tucson, Ariz.

The momentous year of 1776 launched an era of new freedom and expanding horizons, not only in the Anglo society of our eastern seaboard but in our Mexican-Hispanic Southwest as well.

Recent research has dispelled some of the dark legends of royal oppression in the Spanish colonies of our borderlands, and it has also revealed sympathetic activity, promoted in the Southwest by the Spanish crown itself, aiding the cause of the American Revolution. The Catholic Church played an essential role in fostering this activity, in expanding frontier horizons, and in increasing frontier freedoms generally.

IN MAY OF 1776, two months before the Declaration of Independence, Spain granted local government to the frontier provinces of New Spain, and urgent appeals no longer had to go all the way to Mexico City. High-level decisions, pending royal approbation, could be made in the city of Arispe and affect our borderlands from the Gulf of Mexico to the Pacific Ocean.

Arispe, in present-day Mexico near the Arizona border, and other Spanish settlements in the Arizona-Sonora desert, had also been hampered in Church matters by distance. Their episcopal See, Durango, was 800 miles eastward on the opposite side of the Mexican Rockies. In May, 1779, three years after the designation of Arispe as civil capital of the northern provinces, Pope Pius VI declared Arispe the headquarters of a new and independent diocese.

The Southwest was mainly mission territory at this time, and would be for a long time to come. The new civil jurisdiction at Arispe listed some 35 Indian missions for Spanish Sonora, including Arizona, and 28 for New Mexico, administered by Franciscans from Mexico City, Queretaro and Guadalajara.



SOUTHWESTERN MISSION—Mission San Jose de Tumacacori, shown here, was founded in Tucson, Ariz., area 86 years before the Declaration of Independence. The Catholic Church in the Southwest helped finance the Thirteen Colonies' fight for freedom from Britain in the East.—NC photo

> "The dream of independence from Britain in the Atlantic-Coast Colonies coincided in the Mexican-Hispanic Southwest with dreams of new horizons and new beginnings. Catholic churchmen played an outstanding part in this heroic task of exploration and new settlement."

THE DREAM OF independence from Britain in the Atlantic-Coast colonies coincided in the Mexican-Hispanic Southwest with dreams of new horizons and new beginnings. Catholic churchmen played an outstanding part in this heroic task of exploration and new settlement.

Such were the Garces-Anza colonizing expedition from Tubac (Arizona) and the Dominigues-Velez de Escalante, exploration trek from Santa Fe (New Mexico). Both were taking place in 1776, the year of our Declaration of Independence.

Father Francisco Garces, Franciscan missionary at Mission San Xavier del Bac near Tucson, was pathfinder for the expedition that founded the first Spanish colony on the shores of San Francisco Bay. Earlier in the decade he had explored southwestern Arizona and southeastern California to establish the route for 240 men, women, and children to cross some of the harshest terrain in North America.

In 1770 Captain Juan Bautista de Anza, commander of the royal Spanish fort at Tubac, discussed with Father Garces a dream of an overland route to California. Word had reached them through the Indian grapevine of the arrival of Spaniards in upper California.

TWO EXPEDITIONS resulted, an exploration in 1774, and a colonizing trip in 1775-1776. Father Garces did not accompany the second expedition all the way to the coast. Hoping for still another route further north to connect Santa Fe, N.M., with the newly founded port of Monterey, Calif., he left the second Anza expedition on the lower Colorado River. He headed northward along the river's shores, then westward all the way into the San Joaquin Valley of California, then eastward into the Hopi rocks of present-day northern Arizona.

July 4, 1776, found Father Garces at the Hopi village of Oraibi and at the end of his northern explorations. It also found an Acoma Indian, named Lazaro, hurrying eastward with a Garces letter, written the day before at Oraibi, to the Franciscan missionaries at Santa Fe. Neither knew that at the other end was a fellow explorer who was not only dreaming of but actively engaged in the same project, a northern route from Santa Fe to Monterey.

Father Silvestre Velez de Escalante and Father Francisco Atanasio Dominguez planned their departure from Santa Fe for July 4, 1776. Circumstances delayed their leaving long enough for Lazaro to arrive with Father Garces' letter, containing helpful information.

LATE IN JULY, the two friars left Santa Fe with a handful of Spaniards and Indians and spent nearly four months on the trail. They did not reach Monterey, but they brought back valuable information on the Great Basin country of the West.

But the Spanish empire in the New World was not acting in isolation from other world events. The important role of Spain and her colonies in the American Revolutionary War has long been underestimated.

Without the Spanish offensive along our southern seaboard and her patrols up and down the Mississippi River, protecting the Thirteen Colonies from rearguard action by the British, the outcome of the war might have been very different. In addition, recent research has revealed a monetary contribution, a free-will offering, made by both Spanish and Indian settlements in the Southwest to defray Spain's expenses in the war.

IN AUGUST 1780, berating "the insulting tyranny of the English nation," Charles III of Spain appealed to his New World colonies for a "donativo" or free-will offering of one or two pesos each. An instruction to the commissioners of the collection strictly forbade them to use any coercion or even show any sign of displeasure if the prospective donor gave nothing at all. The royal decree urged the Church's involvement by publicizing the collection from the pulpit and by setting a good example in donating.

At the time six to eight pesos would buy an excellent riding horse. In the final tabulation in Arispe, the Spanish settlements and Indian missions of our greater Southwest had donated 22,420 pesos to the war that won U.S. independence.

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SURVIVES AIR CRASH—Father Robert Merrick visits Arthur Marchesi at Jamaica Hospital in the New York borough of Queens. Marchesi, 39, of Syosset, N.Y., was one of 12 survivors of an Eastern Airlines crash June 24 which killed 112 persons, including an Episcopal bishop active in ecumenism and the parents of a seminarian about to be ordained in Rome.—NC photo

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. – Amen.

DE LUCA, Angeline. Mother of Carmella Swoboda, Rose Goins, Esther Jensen, Mary De Luca and Arthur De Luca, also nine grandchildren and two great-grandchildren. Requiem Mass, June 24, St. Patrick's Church.

Goodbody's Blvd. Chapel

LYNCH, Lawrence W. Husband of Jessie Rae Lynch, father of Patricia Hottell and Terri Jo Lynch, brother of Pan Boyd, Bonita Ledford and Lenore Lynch, also three grandchildren. Requiem Mass, June 20, St. Columba's Church.

Goodbody's Blvd. Chapel

POWELS, Edgar. Husband of Ada H. Powels, father of Betty Hall, Beverly Wright, Jane Baynard, Anna Hood, Richard H. and James H. Powels, also 12 grandchildren. Requiem Mass, June 25, Our Lady of Angels Church.

Goodbody's Blvd. Chapel

ASHLEY, William D. Son of Mr. and Mrs. William B. Ashley, brother of Robert Ashley. Requiem Mass, June 25, Our Lady of Angels Church.

Goodbody's Blvd. Chapel

RELAFORD, Kay. Wife of Dennis Relaford, mother of Dawnelle Elizabeth Relaford, daughter of Elmer Rainey, sister of James H. Rainey and Barbara A. Spees. Requiem Mass, June 26, St. Rita's Church.

Goodbody's Blvd. Chapel

SABATINI, Elvira I. Wife of Domenico Sabatini, mother of Joseph and Pete Sabatini, Elizabeth Caboz and Carolina Wright, also 10 grandchildren. Requiem Mass, June 23, Our Lady of the Rosary Church.

Goodbody's Ivy Chapel

STECHMAN, Ursuline J. Sister of Jeanette Schuh and Angeline Blalock. Requiem Mass, June 21, St. Joseph's Cathedral.

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BALLOT IV

Yes vote means- 1) accept Policy as stated, or 2) agree basically with Policy but with amendment.

No vote means - Not a direction to take

	Yes Votes					Group Amendments		No Votes				
YOUTH	Laity	Sisters	Priests	Spanish	Grand Total	Total	*	Laity	Sisters	Priests	Spanish	Grand Total
Y-1 Youth Ministry Dept.	2756	67	97	11,463	14,383	54	432	153	0	34	19	206
Y-2 Jr. High	2174	48	80	10,696	12,998	62	496	441	19	53	17	530
Y-3 Youth Coordinators	2058	60	91	10,822	13,031	121	968	546	5	37	95	683
Y-4 Parish Programs	2120	62	93	10,720	12,995	77	616	462	3	34	59	558
Y-5 Youth Liturgies	1996	67	113	10,390	12,566	95	760	600	0	16	305	921
Y-6 Youth Music	2058	54	99	10,749	12,960	48	384	577	13	33	29	652
Y-7 Homily Workshops	2310	67	123	10,700	13,200	71	568	336	0	11	69	416
Y-8 Parish Representation	2481	67	129	10,898	13,575	103	824	78	0	4	23	105
Y-9 Youth Involvement	2579	67	129	10,308	13,083	37	296	85	0	6	23	114
Y-10 Youth in Liturgy	2265	67	117	10,776	13,225	104	832	338	0	11	22	371
Y-11 Role of Adults	2352	55	99	10,736	13,242	42	736	252	12	18	33	315
Y-12 Choice of Adults	2540	58	109	10,710	13,417	37	296	41	9	11	73	134
Y-13 Formation of Adults	2483	67	113	10,697	13,360	33	264	201	0	18	27	246
SOCIAL ACTION												
SA-1 Justice/Peace Comm.	1762	67	113	9252	11,194	78	624	675	0	14	10	699
SA-2 Social Programs	2078	58	97	8710	10,943	69	552	476	3	36	8	523
SA-3 Justice/Clergy Ed.	2002	67	113	10,595	12,777	86	688	543	0	16	36	595
SA-4 Justice/Laity Ed.	1961	67	99	9153	11,280	73	584	557	0	28	34	619
MINORITY-ETHNIC												
M/E-1 Black Catholic Comm.	1216	58	88	10636	11,998	73	584	1174	4	32	677	1887
M/E-2 Ethnic Affairs Off.	1353	61	118	10091	11,623	143	1144	998	0	3	632	1633
M/e-3 Diaconate	1850	61	128	10464	12,503	146	1168	583	6	1	256	846
M/E -4 Filipino	1428	54	41	11247	12,770	39	312	437	6	16	7	466

* 8 participants approximately in each group.

At this time, the Commissions are weighing this evidence - the total number of yes-no votes, number of amendments, considering the agrees, disagrees and the like ideas. The final Policies will be a result of a thought-dialogue and judgment process, not just a simple majority-minority vote. The question is always: how do we build on what we have.

THE LAST BALLOT—Voting results from the last round of the first series of Synod II RAP-Up sessions appear on Ballot IV, charted above by the diocesan Synod office. Chart shows vote distribution on policies proposed by the Youth, Social Action and Minority-Ethnic commissions. The Spanish-speaking vote is recorded separately in the right hand columns of the "Yes" and "No" sections. Synod office comments on weighing of the votes are at bottom of chart. All four ballots are available from the Synod office.

Pope ordains 359 in one ceremony

VATICAN CITY (NC)—In a ceremony that Pope Paul himself described as "never before equalled," he ordained 359 men, a record number, to the priesthood in St. Peter's Square June 29, the 12th anniversary of his ordination as Pope.

He personally laid hands on each of the deacons who came in twos to kneel before him on the steps of St. Peter's Basilica. Ten cardinals anointed the hands of each new priest.

THE LARGEST national group among the men ordained consisted of 25 Americans, most of them studying at Rome's North American College.

Missing among the U.S. seminarians was Millard Boyer from Metairie, La. He returned home before the ceremony to attend the funerals of his parents, aunt and uncle who were killed in a New York plane crash while enroute to Rome for the ceremony.

Pope Paul told the new priests that ordination opens up to them "the panorama of mankind".

HE CHARGED them: "Know how to listen to the groan of the poor, the candid voice of the child."

U.S. prelate arrives for lunch, gives Cardinal Raimondi last rites

VATICAN CITY (NC)—It was an American cardinal who gave final absolution to Cardinal Luigi Raimondi, 62, the man who served as apostolic delegate in the U.S. for five years.

Cardinal Raimondi, prefect of the Congregation for Saints' Causes, died in his Vatican apartment June 24 of a heart attack just prior to a luncheon date with Cardinal John Carberry of St. Louis.

Cardinal Carberry called for Cardinal Raimondi and was greeted by the housekeeper who went to Cardinal Raimondi's room to announce the arrival of the American prelate.

"The housekeeper came running out of the apartment saying, 'He seems very, very ill,' " Cardinal Carberry recalled. "I went into the room and his eyes seemed fixed, his mouth was open and there was no respiration. Right away I gave him absolution."

Cardinal Carberry, heading a St. Louis archdiocesan Holy Year pilgrimage to Rome, said he then called Cardinal Jean Villot, papal secretary of state, who sent the Vatican medical staff to the apartment.

Despite false rumors

FCC will not ban religious broadcasting

WASHINGTON (NC) — Rumors to the contrary, the Federal Communications Commission (FCC) is not considering the banning of all religious programming.

An alleged petition from militant atheist Madelyn Murray O'Hair requesting such an action does not exist, according to FCC spokesmen.

A PETITION which does exist (RM-2493) asks a review of the performance of some religious broadcasters in a limited area. It was filed by Jeremy Lansman and Lorenzo Milam, two Los Gatos, Calif., men involved in educational programming.

Their petition concerns the limited number of TV and radio stations set aside by the FCC for educational programming. A growing number of church-controlled institutions now have licenses for such stations.

The Lansman-Milam petition, which praises some religious educational stations, focuses its criticism on fundamentalist-type religious institutes.

The petition calls for a freeze on new applications by such groups and asks the FCC to determine whether the institutions have used the educational stations for educational purposes—as required by the license—or for proselytizing for a narrow sectarian viewpoint.

IF THE FCC approves such a review, it seems that no Catholic operations would be affected. The only Catholic-related bodies holding the type of broadcasting licenses discussed in the petition are colleges and universities such as Georgetown University in Washington, D.C.

But Samuel Buffone, attorney for Lansman and Milam, used Georgetown as an example of a primarily educational institution, not a religious one, that was not considered a problem by the petitioners.

The petition would affect neither commercial religious broadcasting nor the growing number of instructional television networks, essentially closed circuit systems, now in use in 10 American dioceses.

THE PETITION gave examples of religious institutions whose programming it disapproved of. They included the Moody Bible Institute, Miami Christian University, Nazarene Theological Seminary, Pacific Union College and Western Bible Institute.

FCC action is expected this summer. The FCC could call for an inquiry, issue a proposed rule, combine the two or dismiss the petition.

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Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o Francis J. Maher, Attorney
4467 Morrell St.
San Diego, California 92109
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated June 20, 1975
KATHERINE B. NOCTON
Executrix of the Will
of the above named decedent
FRANCIS J. MAHER,
Attorney at Law,
4467 Morrell St.,
San Diego, California 92109
Phone: 276-3535
Attorney for Executrix
SC: June 26, July 3, 10, 17, 1975

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 75 5066
FILE NO. 75 5067
FILE NO. 75 5068

The following person is doing business as:
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SHORELINE PROPERTIES
SHORELINE ESTATES
at 330 Ivy Street
San Diego, Calif. 92101
1. CLAIRE LUGO
3411 Zola St.
San Diego, Calif. 92106
This business is conducted by an individual.
/S/ CLAIRE S. LUGO
This statement was filed with the County Clerk of San Diego County on June 20, 1975.
SC: June 26, July 3, 10, 17, 1975.

NOTICE TO CREDITORS
FILE NO. 109394

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of)
WILLIAM RANK)
Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o QUINTIN WHELAN
Attorney at Law
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated June 23, 1975
MAUREEN RANK
Administratrix of the Estate
of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, CA 92101
(714) 234-8585
Attorney for Administratrix
SC: July 3, 10, 17, 24, 1975

NOTICE TO CREDITORS
FILE NO. 109407

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of)
ORVAL HOWARD EDEN, aka)
HOWARD EDEN)
Deceased)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
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Attorney at Law
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated June 24, 1975
BEULAH EDEN
Executrix of the Will
of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, CA 92101
(714) 234-8585
Attorney for Executrix.
SC: July 3, 10, 17, 24, 1975.

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 75 4851

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/S/ ROGER PERRYMAN
This statement was filed with the County Clerk of San Diego County on June 16, 1975.
SC: July 3, 10, 17, 24, 1975

Temas de actualidad

La Iglesia sin voz

Por el Padre Luis F. Bernal

Insisto sobre el Sinodo porque es necesario responder a escritos y comentarios que falsean la verdad y crean confusion. Cuando una comunidad no tiene voz nadie la toma en cuenta ni la ataca. Pero apenas la "Iglesia sin voz" habla, entonces los "privilegiados" protestan. Solo ellos quieren tener la voz y el poder.

La comunidad Catolica Hispana en la Diocesis de San Diego ha empezado a gritar su fe, especialmente con el Sinodo, y ya la atacan. Muchos llamados "Catholicos" dicen profesar la union y la caridad, pero a la hora de la prueba despedazan a los demas.

ESCRIBEN QUE en las "Speak-up Sessions" los Hispanos tuvieron "bajo nivel de respuesta". No se puede probar que los 18.000 participantes de entonces hayan sido mayoria de habla Inglesa: no se explicaria como en las "RAP-Up sessions" se redujeron a 3.000!

La oficina del Sinodo declara "que no se identifico en las 'Speak-up' el grupo racial, que todo se puso en Ingles sin distincion de procedencia, que no hay medio de probar cuantos fueron alli los Hispanos ni los de habla Inglesa, que cualquier cifra es insegura."

No hay pues razon para afirmar que los Hispanos no respondieron. La verdad es que multitud de ellos se reunieron en grupos propios o con los de habla Inglesa, y alli dijeron sus ideas, necesidades, criticas positivas, sus peticiones. Pero en ese primer ciclo del Sinodo permanecieron ellos anonimos, desconocidos, y entonces se les acuso de "no responder a la Iglesia."

PARA REMEDIAR esto se pidio al "Synod Board" en procedimiento especial en las "RAP-Up sessions", que permitiera a los Hispanos identificarse y funcionar segun su propia cultura. Los censos del gobierno dicen que (con el 90 por ciento de bautizados Catolicos) los Hispanos son mas de 355.000 en los 4 condados, y por tanto la mayoria de los Catolicos diocesanos.

Si trabajan anonimos por su Iglesia, se les acusa de "ausencia". Si aparecen con voz en el Sinodo, se les acusa de "multitud". "Palo porque bogas y palo porque no bogas..."

Este grupo tiene una cultura propia esencialmente comunitaria y humanizante que no admite estructuras artificiosas ni horarios o reglas mecanicas, ni pre-programaciones que destruyen la dignidad humana. Por eso se le concedio que sus "RAP-Up" fueran donde, cuando y comoquiera.

ESTA MEDIDA es tan acorde con la dignidad y libertad humanas, que los dirigentes de habla Inglesa la pidieron tambien para sus grupos, y no sabemos por que prevalecio la reglamentacion.

Se enjuicia a la Hermana Sara Murrieta porque hizo la siguiente doble afirmacion: 1. Que los Hispanos no discutieron los pros ni contras escritos en las prolizas del original Ingles. 2. Que dieron un voto de confianza a las comisiones.

He aqui por que dijo eso la Hermana: 1. Cualquiera que haya asistido asiduamente a las reuniones del "Synod Board" y de las comisiones, sabe que los mismos dirigentes de habla Inglesa hallaron esos pros y contras de las polizas con un minimo de valor ideologico y practico; tanto que resolvieron suprimirlos para la proxima votacion.

POR ESO los Hispanos no quisieron limitar la "libertad" imponiendose todo lo prefabricado en las polizas; sino que discutieron pros y contras distintos, mas acordes con sus necesidades, de manera mas autentica y libre, menos esclava de papeles y normas.

2. Se dio un voto de confianza a las comisiones, porque los Hispanos no son tan ingenuos para creer que todos los detalles y pequeneces resultas en grupos de parroquianos, van a convertirse sin mas en leyes eternas de la diocesis. Saben ellos que el aporte del pueblo vale muchisimo, pero sera seleccionado por las comisiones y quedara al arbitrio del obispo.

Por eso los Hispanos que no solo tiene fe en Dios, sino siguen teniendola tambien en el "hombre" a pesar de que falle, confian en el trabajo de las comisiones y en la fidelidad del obispo. Los de habla Inglesa no confian?

TODOS LOS votos Hispanos fueron responsables. Estas gentes (tambien los mil que votaron en templos, treceava parte de 12.900) discutieron las ideas del Sinodo en las "Speak-up". Volvieron a estudiarlas en las Sumarios Narrativos. Tornaron a examinarlas en los folletos de las polizas.

Las debatieron por horas en salones parroquiales, en juntas de casas, en reuniones de movimientos, etc. Dieron pros y contras, anotaron objeciones y "firmaron". Hay mas de 12.900 firmas en los archivos.

Y esto a pesar de que todo sociologo sabe que un Latino no necesita repasar tantas veces la misma idea. Su prontitud mental intuye de inmediato lo importante y extracta los valores, sin que lo sienten en torno de una mesa ni lo sometan al galimatias parlamentario, ni le midan minutos ni lo acorralen entre reglamentos.

LA HERMANA Sara no echa ninguna sombra, sino luz de justicia sobre la historia de la Iglesia al decir que "los Hispanos esperan la parte que les corresponde por derecho en la diocesis."

Cualquiera sabe que la verdadera "calidad" del Cristianismo no esta en el "poco" o mucho numero, sino (I Corintios 12) en la caridad, en el amor operante que no manifiestan los que segregan a los Hispanos.

[As Father Bernal is answering allegations regarding the Spanish-speaking vote in the Synod, an English translation of this article will be published next week.—Ed]



HISPANICS GREET CARDINAL AT FIESTA—Cardinal Terence Cooke of New York gets an enthusiastic greeting from a crowd of Spanish-speaking Catholics at the 1975 Fiesta de San Juan Bautista in Central Park. An estimated one million persons attended the religious festival, an annual get-together for New York's Hispanics. Bishop Miguel Rodriquez of Arecibo, Puerto Rico, was one of the leaders of the event.—NC photo

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Universal Church

Around the world
Across the nation

Nun plans to grow gobblers for Ghana

In NEW YORK, "Over the years we've shipped everything from food to fertilizer but this is the first time we've shipped fertilized turkey eggs!", said a Catholic Relief Services official about a CRS shipment to Ghana.

Sister Winifred Wilson in Takoradi, Ghana, had asked CRS to air ship 100 female and 50 male fertilized white turkey eggs to her. She wanted to begin commercial production of white turkeys to earn extra money to help the poor people in her area.

'Modern Christians fail in good works'

In VATICAN CITY, modern Christianity's great sin is failure to follow through from faith to good works, Pope Paul said in his general audience talk June 25.

"What is the great sin of modern Christianity?" he asked. "It is the sin of being illogical, inconsistent and unfaithful. It is faith without works."

Cardinal backs plan to close 4 schools

In CHICAGO, Cardinal John Cody said he will stand firm on his decision to close four schools in the city's south side for economic reasons. The schools serve mostly black and Spanish-speaking students.

After the parishes served by the schools protested the closings, the archdiocesan school board asked Cardinal Cody to halt plans for the closing.

Church backing lost by Swiss seminary

In ECONE, Switzerland, canonical approval has been withdrawn from St. Pius X Seminary. The action was taken by Bishop Pierre Mamie of Geneva, Lausanne and Fribourg with the backing of Vatican officials.

Bishop Mamie charged the seminary with "conscious and explicit rejection of the decisions of Vatican Council II and of the authority of Pope Paul VI."

School officials ask 'taxpayers' revolt'

In ALBANY, N.Y., "a massive taxpayers' revolt" to emphasize the importance of nonpublic schools has been urged by the Catholic School Administrators' Association.

The school officials suggested people withhold payment of taxes to protest the recent Supreme Court decision striking down parts of a Pennsylvania nonpublic school aid law.

Vocations increase in Africa reported

In NAIROBI, Kenya, the Church in eastern Africa reports an upsurge in vocations in recent years in contrast to Europe and America which have experienced a vocations decline.

All 11 senior seminaries in five eastern African nations are full to capacity, and a seminary in Uganda was forced to build two new residential wings to house the steady stream of students.



PROTESTING SCHOOL DECISION—Thousands of marchers gather on Independence Mall in Philadelphia to hear speakers protesting a recent U.S. Supreme Court decision barring many state-funded auxiliary services in nonpublic schools in Pennsylvania. The march and rally drew a crowd estimated at about 60,000 to 70,000 persons.—NC photo

'Church's role that of God's people'

In CINCINNATI, the Church's role in temporal affairs is not that of a law giver nor of a higher authority with a right to correct decisions and actions of the civil government, Archbishop Joseph Bernardin of Cincinnati, president of the U.S. bishops' conference, said.

The Church's role, he said, is that of a people, God's people, attempting to render services to the human family in the light of the gospel.

African sells cow to finance pilgrimage

In VATICAN CITY, Pope Paul praised an African who sold his cow to finance a Holy Year pilgrimage to Rome. The Pope noted he baptized the unidentified Ugandan in Africa six years ago and said:

"He sold his cow, his only treasure, to join a group of pilgrims...Africa could have no more an authentic representative."

USCC ads 'plug' refugee sponsorship

In WASHINGTON, the United States Catholic Conference (USCC) will soon distribute a media package consisting of slide shows, radio spots, newspaper ads, flyers and pictures to help diocesan Vietnamese refugee resettlement directors promote their work.

Frank Frost of the USCC's Creative Services Department said the promotion is designed to create a more receptive community atmosphere toward the refugees.

Korea purge aimed at Catholic students

In SEOUL, Korea, informed Catholic sources report that the South Korean government is preparing to smash an alleged anti-government plot of Catholic student organizations.

The sources said those charged with involvement in the alleged plot may be brought to trial under Emergency Decree No. 9, issued by President Park Chung-hee in May, which banned criticism of Park's government, under threat of imprisonment.

News in short . . .

WASHINGTON—Msgr. Daniel P. Reilly of Providence, R.I., is the new bishop of the Norwich, Conn., diocese succeeding ailing Bishop Vincent Hines.

PEKING, China—Father Jose Cruz of Manila recently became the first foreign priest to offer Mass in the People's Republic of China in 20 years.

PATERSON, N.J.—Diego Colon was sentenced to a 20-year prison term for the murder last year of Father Francis English.

ROME—Msgr. Josemaria Escriva de Balaguer, founder and president general of Opus Dei, died here recently at age 72.

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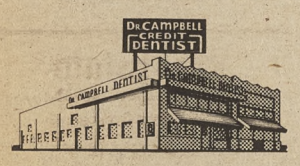
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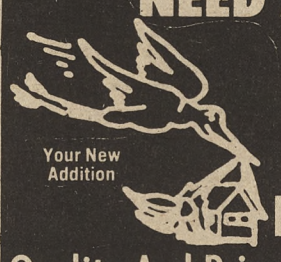
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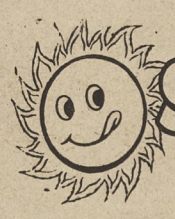
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GOD IN A GATSBY SUIT?—Martin Sheen, left, plays a Gatsby-suited God who gives an aging tailor, Jack Albertson, right, the gift of understanding in the Insight's episode "And the Walls Came Tumblin' Down", which will air at 11:30 a.m., Sunday, July 6, on KGTV-Channel 10, San Diego. The Insight series is a Paulist Production.

Paulists' TV series

Noted actors in 'Insight' drama

Established actors Martin Sheen and Jack Albertson will star in the religious TV series **Insight,** a Paulist Production, at 11:30 a.m. Sunday, July 6, on KGTV-Channel 10, San Diego.

"And the Walls Came Tumblin' Down" is a comedy about a Gatsby-suited God who changes an unhappy tailor's life by giving him the gift of understanding.

Insight, which previously aired at 7:30 a.m., will move to 1:30 p.m. July 13 for the remainder of the summer.

The series, now seen on more than 260 television stations in the U.S., has just won a special Gabriel award for "Continuing Outstanding Achievement in a Syndicated Religious Television Series," announced the UNDA-USA (Catholic Association of Broadcasters), who issue the awards.

Upcoming episodes to be seen on Channel 10 include "When You See Arcturus", July 13, starring Efram Zimbalist Jr. and William Windom, and "The Resurrection of Joe Hammond", July 20, starring Clu Gulager and Nita Talbot.

Also "The Crime of Innocence," July 27, again starring Martin Sheen, and "Attention Must be Paid", Aug. 3, starring Ned Glass, Leon Belasco and George Tobias.

Father Ellwood E. Kieser, CSP, is founder and executive producer of the series.

Show notes...

"Guideline: Do You Know that Jesus Loves You?" July 6, NBC Radio Network. Father John Randall presents the third of four half-hour segments on the power of positive prayer. Check listings.

"Marshall Efron's Sunday School," 10:30 a.m. Sundays, beginning July 6, CBS-TV. Series of six religious presentations for children, beginning with creation.

"Sing Your Praise to Him", TV Mass for shut-ins, 7:30 a.m. Sundays, KCST-TV, Channel 39, San Diego. For missalettes write: Diocesan Office of Radio and Television, P.O. Box 1127, San Diego, CA 92111.

"The Rosary Hour", 7 p.m. Mondays-Sundays, XEMO (860) Radio, said by Msgr. John V. Sheridan of Los Angeles.

Dick Braun's Big Band, jazz concerts, 7 p.m. July 8, and 24, Camino Theatre, University of San Diego, Alcala Park. Free.

San Diego Symphony concerts, Peter Eros conducts, 8 p.m. July 11, San Diego State Outdoor Amphitheatre, repeat concert 8 p.m. July 12, On the Green, Rancho Bernardo. 286-6947 (San Diego) or 487-5515 (Rancho Bernardo).

A look at books

TOGETHER IN PEACE by Father Joseph M. Champlin. Notre Dame, IN, Ave Maria Press. Penitent's edition, 102 pages, $1.35 pb. Priest's edition, 270 pages, $3.95 pb. [generous quantity discounts].

The new rite for the Sacrament of Penance has been issued, and noted liturgist Father Champlin offers one of the first manuals for implementation.

The penitent's edition carries the five steps, from beginning prayer and scripture reading through examination of conscience, actual confession, and the performance of penances.

The real treasure, however, is the priest's edition. It is filled with excellent pastoral advice for the confessor, and a wisdom that sets this above all other confessional manuals.

THE RADICAL KINGDOM by Rosemary Radford Reuther, NY, Paulist Press. 304 pages, $3.95 pb.

Originally published in 1970, this has rightfully been called Mrs. Reuther's "most original and provocative book."

Always a person of causes and movements, she sets out to discover what seems to be an innate human need—the need for a messiah. She looks back at this historically, but is, perhaps, at her best when she discusses the causes of the 1960's.

This volume will be welcomed on the college campuses, especially by professors and students who are searching for some meaning in our immediate past history.

Father Charles Dollen

On the screens

From Catholic Film Newsletter

JAWS—This film version of Peter Benchley's bestseller capably plays on audience desire to be shocked and terrified as a man-eating shark plays havoc and feeds well at a commercial Long Island resort.

Town fathers first refuse to acknowledge the attacks, for that would mean closing the beaches and losing a profitable season. As the truth is accepted, however, the town sheriff, a fisherman and a marine biologist emerge with critically different views on how to handle the very real shark.

Strong suspense and masterful special effects, though the graphic scenes of shark attacks are somewhat strong for children. **Morally unobjectionable for adults.**

TV MOVIES include **Yellow Submarine** (July 4, CBS, 8 p.m.)—fine animation and delightful music as cartoon Beatles travel to Pepperland to rescue the otherwise peaceful land from the Blue Meanies. **Morally unobjectionable for general patronage.**

Alfred the Great (July 4, CBS, 9 p.m.)—barbarism is handled with some dignity as the prince-king battles Vikings in ninth-century England. **Morally unobjectionable for adults.**

The Carpetbaggers (July 5, ABC, 9 p.m.)—edited for TV, still a tasteless story of the Hollywood billionaire who clawed his way to the top. **Morally objectionable in part for all.**

Lady Liberty (July 6, ABC, 8:30 p.m.)—cynical story features Sophia Loren as an Italian sausage-stuffer coming into New York to meet her fiance. **Morally unobjectionable for adults with reservations.**

David Copperfield (July 10, CBS, 9 p.m.)—British production of Charles Dickens classic. Laurence Olivier heads this all-star cast. **Morally unobjectionable for general patronage.**

Television series to focus on culture of Mexican-Americans

A 13-program series, "Festival '73", designed to reflect the cultural enrichment contributed by the Mexican-American community, will premier on KGTV Channel 10, Saturday, July 12.

The program, which will air at 2 p.m. on the second Saturday of the month, is produced by Oblate College of the Southwest in San Antonio, Tex.

The series features professional and amateur Mexican-American singers, dancers and musicians. It also includes interviews with everyday, nonprofessional working people, which will deal with the problems of everyday living and how they are dealt with in the Mexican-American community.

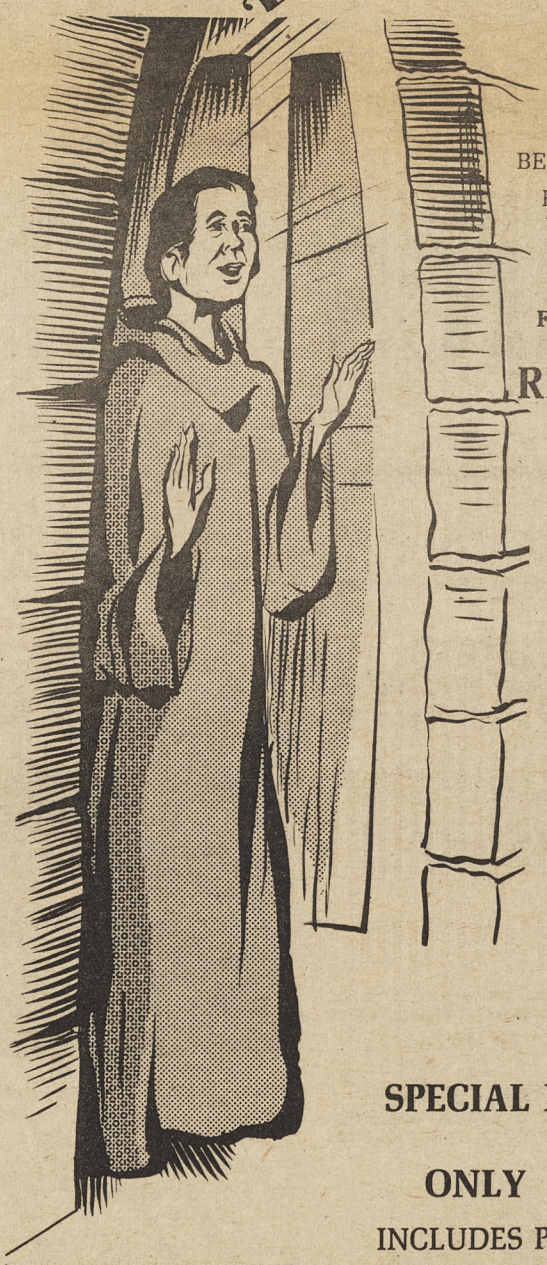
Rosita Fernandez, nationally-known recording artist, is hostess for "Festival '73".

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